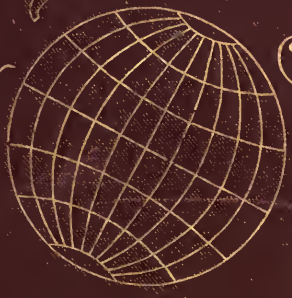
The World for Christ

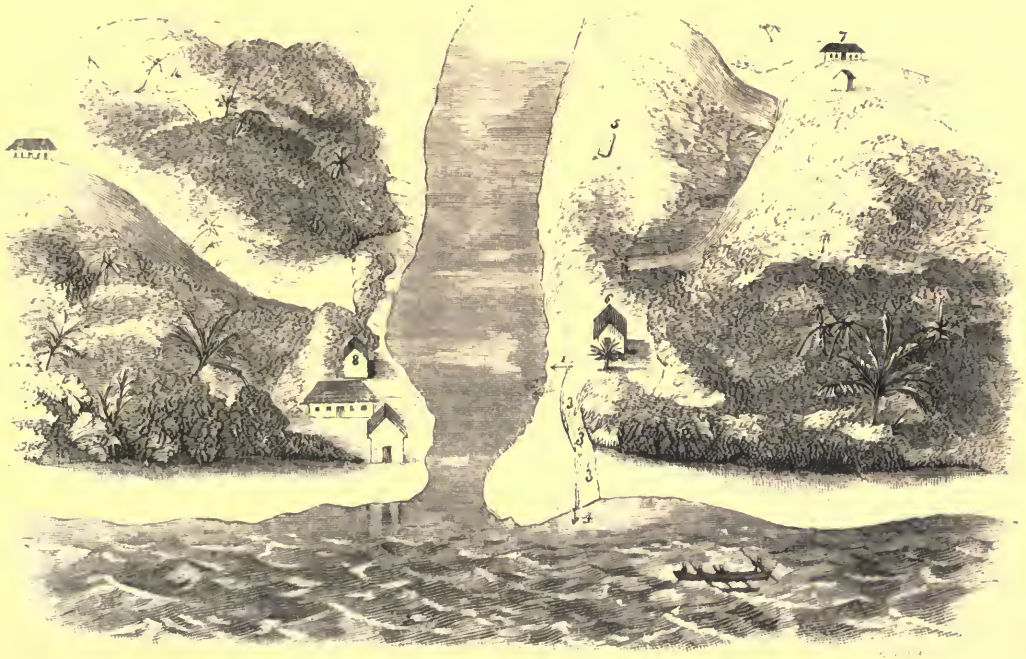


Christ for the World

UNIVERSITY OF CALIFORNIA
LOS ANGELES

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/missionaryenterp00williala



SCENE OF THE MASSACRE OF WILLIAMS AND HARRIS AT DILLON'S BAY.

1. Spot where Harris was struck. 2. Spot where Harris fell. 3. Road down which Williams ran. 4. Place where Williams was killed. 5. Block of Stone on which are the measurement marks of Williams' extended body. 6. Printing Office and Teachers' Cottage. 7. Mr. Gordon's Cottage and Mission Chapel. 8. Houses and Stores of Sandal-wood Traders.

MISSIONARY ENTERPRISES

IN THE

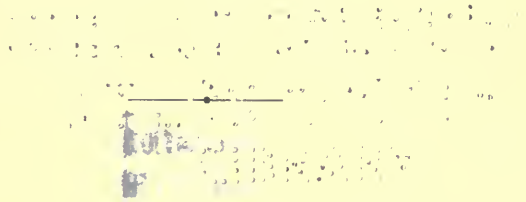
SOUTH-SEA ISLANDS.

BY

JOHN WILLIAMS,

OF THE LONDON MISSIONARY SOCIETY.

WITH AN INTRODUCTION BY THE REV. WM. P. BREED, D. D.



PHILADELPHIA:
PRESBYTERIAN BOARD OF PUBLICATION
AND SABBATH-SCHOOL WORK,
1334 CHESTNUT STREET.

COPYRIGHT, 1888, BY

THE TRUSTEES OF THE

PRESBYTERIAN BOARD OF PUBLICATION
AND SABBATH-SCHOOL WORK.

ALL RIGHTS RESERVED.

COLLECTIO
A. K. MILLE

WESTCOTT & THOMSON,
Stereotypers and Electrotypers, Philada.

W C A S

INTRODUCTORY NOTE.

THE great body of people who are interested in missionary work, while more or less familiar with current events in the great field, with the present condition of affairs in India, China, Japan, Africa and the islands of the sea, have not the means of acquaintance with the beginnings of things in many of the numerous spheres of missionary activity. And yet it is in these very beginnings that we come face to face with some of the loftiest exhibitions of faith, the most heroic courage, the most undaunted resolution and the extremest spirit of self-sacrifice, and in some instances, also, with the most brilliant successes. Those who have read that remarkable work *The Dawn of Modern Missions,* by the late lamented Dr. Fleming Stevenson, have been fascinated with the stories of Ziegenbalg and his work at Tanquebar, and of Hanse Egede and his toils among the snows of Greenland. To fill this gap in our missionary library, our Board of Publication and Sabbath-School Work proposes to reprint in its Missionary Series certain works that tell of the origin of these modern movements for the conversion of the heathen—that show the terrestrial fountains whence the streams have come, the rills and rivulets that sparkled

LIB SETS

along toward the plain in the dawn of this great missionary day. Such is the volume now in the hand of the reader—the story of the wonderful work of the martyr John Williams among the South Sea Islands.

John Williams.

In the early part of this century the Spirit of God reached with his saving power the heart of a youth in an English home, making him member of Christ's body and flesh and bones. By and by a call from the same Spirit brought him into the ministry of reconciliation, and now voices came whispering in his ear of the degradation and miseries of millions of heathen in the far-distant East, and ere long his soul was sighing,

"I cannot rest: there comes a sweet
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground.
The voice of my departed Lord,
'Go teach all nations,' from the Eastern world
Comes on the night-air and awakes mine ear.
And I will go! I may no longer doubt
To give up friends and idol hopes,
And every tie that binds my heart
To thee, my country!
And when I come to stretch me for the last,
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes
From off the burning sand,
It will be sweet that I have toiled for other worlds than this."

Nor was he disobedient to the heavenly vision. For many long years we see him going like an angel of mercy to and fro from island to island in those far-off seas, and meeting almost everywhere with Penteeostal success among the idolatrous, dark-skinned islanders—in Aitutaki, in Atiu, in Rarotonga, in Mangaia, in Raiatea, in Samoa—and by and by he said to his soul, "Go to! I must to Erománga, for thither the Spirit bids me!"

Eromanga is an island lying in the Pacific seas about six hundred miles north-east of the eastern edge of Australia and about the same distance south-west of the island of Samoa. It is triangular in form and measures about one hundred miles in circumference. Its coast is for the most part rugged and barren; its surface is diversified by mountains of moderate height. The first white man known to have visited this island was the celebrated Captain Cook, and unhappily the visit ended in a fight with the people which left several of them dead upon the beach. This was the first lesson taught the natives by the representative of Christendom. And it was to this island that Williams, after his wonderful successes in so many others of this great family of islands, determined to make his way.

Accordingly, on the 4th of November, 1839, accompanied by a Mr. James Harris, who was on his way to England with the view of becoming a missionary to the Marquesas, he commenced what he designated "his great voyage." On the previous day—his last Sabbath on

Samoa—he preached at Upulo a farewell discourse from Acts xx. 36–38, dwelling more particularly on the words, "And they all wept sore, and fell upon Paul's neck and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more." The scene is described as deeply affecting. Mrs. Williams, having, apparently, some presentiment that the text was to receive an early fulfillment, is said to have remonstrated with her husband, on parting, against landing at Eromanga. On the 16th of November (Saturday) he writes to a friend: "I have just heard dear Captain Morgan say that we are sixty miles off the Hebrides; so that we shall be there early to-morrow morning. This evening we are to have a special prayer-meeting. Oh how much depends on the efforts of to-morrow! Will the savages receive us, or not? Perhaps at this moment you or some other kind friend may be wrestling with God for us. I am all anxiety, but desire prudence and faithfulness in the management of the attempt to impart the gospel to these benighted people, and leave the event with God. I have brought twelve missionaries with me. Two have settled at a beautiful island called Rotuma; the ten I have are for the New Hebrides and New Caledonia. The approaching week is to me the most important of my life.

"This is a memorable day—a day which will be transmitted to posterity—and the record of events which have this day transpired will exist after those who have

taken an active part in them have retired into the shades of oblivion; and the results of this day will be—"

These were probably the last words penned by Williams; they were entered in his journal, it is believed, on the Monday night before his death.

On reaching Dillon's Bay, on the south side of the island, the whale-boat was lowered, when Captain Morgan took in Williams, Harris, a Mr. Cunningham and four others. Some natives in a canoe that was paddling about along the shore were spoken to and invited to come into the boat. The invitation was declined, notwithstanding that presents were made to them. Beads afterward thrown to natives on the beach were eagerly picked up. Other presents followed. Harris inquired of Williams if he had any objections to his going on shore. His reply was, "No; not any." He accordingly waded in, and after a little was followed by Williams and Cunningham.

The sequel will best be told in Captain Morgan's own words in his letter to the Rev. William Ellis, then the honored secretary of the London Missionary Society.

"All three," the captain writes, "walked up the beach, Mr. Harris first; Mr. Williams and Mr. Cunningham followed. After they had walked about a hundred yards they turned to the right alongside of the bush, and I lost sight of them. Mr. Harris was the farthest off. I then went on shore, supposing we had found favor in the eyes of the people. I stopped to see the boat anchored safely,

and then walked up the beach toward the spot where the others had proceeded; but before I had gone a hundred yards the boat's crew called out to me to run to the boat. I looked around and saw Mr. Williams and Mr. Cunningham running, Mr. Cunningham toward the boat and Mr. Williams straight for the sea, with one native close behind him. I got into the boat, and by this time two natives were close behind me, though I did not see them at the moment. By this time Mr. Williams had got to the water, but, the beach being stony and steep, he fell backward, and the native struck him with a club, and often repeated the blow. A short time after another native came up and struck him, and very soon another came up and pierced several arrows into his body. My heart was deeply wounded. . . . I pulled alongside the brig and made all sail, perceiving with the glass that the natives had left the body on the beach. I also ordered a gun to be fired, loaded with powder only, thinking to frighten the natives, so that I might get the body. The natives, however, made their appearance and dragged the body out of sight. Thus died," Captain Morgan wrote, "a great and good man, like a soldier standing to his post." A similar fate befell Harris.

In February of the year following, the British man-of-war Favorite reached the shores of Eromanga with the purpose of recovering, if possible, the remains of the martyred missionaries. At the approach of the vessel the terrified natives scattered in all directions. When,

at length, they were induced to come to an interview, they confessed that they had eaten the flesh of the missionaries, and that nothing remained but the bones. These bones, including the skulls, were at last brought in, and Captain Croeker of the Favorite, having become satisfied that "he now possessed all the mutilated remains of the murdered missionaries that could be recovered, hastened from those horrid shores."

Thus after twenty-two years of missionary labor and of apostolic success, this saintly man, this hero of the cross, passed into the throng above of whom they say, "These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." And not long ago word came from the same bloodstained Eromanga that a monument had just been erected there to the memory of John Williams, and that *the man who laid the corner-stone* of that monument *was the son of the murderous savage* that dealt the martyr the deadly blow.

Well has it been written of this apostle of the South-Sea Islands, this martyr of Eromanga, "If a stainless Christian reputation, a public career marked by growing splendor to life's latest hour, singular successes and triumphs amidst thickest dangers and in the noblest of all causes, days lengthened until he had auspiciously commenced his last and greatest scheme of benevolence and opened the door of faith to Western Polynesia and a termination to a course so honored, which, while it re-

corded his name among the noble army of the martyrs and introduced his spirit to their society, invested his history with an interest and his example with a force scarce derivable from any other cause,—if these considerations possess any weight, they concur to reconcile our minds to the martyrdom of Williams."

W. P. Breed.

MISSIONARY ENTERPRISES.

CHAPTER I.

THE venerable fathers and founders of the London Missionary Society, after having aroused the attention of the Christian public to the important duty of extending the knowledge and blessings of the gospel, proceeded to the consideration of the very important and difficult question in what part of the world they should commence their work of mercy. The late excellent Dr. Haweis, rector of All Saints, Aldwinkle, and chaplain to the late countess of Huntingdon, who was one of the founders of the society, the father of the South-Sea mission and among its most liberal supporters, was requested to prepare a memorial upon the subject, which was delivered at Surrey Chapel. The result of Dr. Haweis's able advocacy was an unanimous resolution on the part of the directors and friends to commence their mission among the numerous and far-distant islands of the Southern Ocean.

In the year 1767, Captain Wallis, commander of His Majesty's ship Dolphin, when crossing the comparatively untraversed waters of the Southern Pacific Ocean, discovered the splendid island of Tahiti, which has since occupied so prominent a place in the annals of missionary enterprise. Little did its discoverer think, when hoisting

the broad pennant on the Tahitian shores and taking possession of the island in the name of his sovereign, King George III., that in a few short years the missionary sent by the liberality and sustained by the prayers of British Christians would follow in his track, search for the lovely spot he had discovered, unfurl another banner and take possession of that and other islands in the name of the King of kings. This has been effected under the guidance of Him

"Who plants his footsteps in the sea,"

for the providence of God has evidently conspired with the Spirit of God in the accomplishment of this great work.

The wonderful accounts published respecting these newly-discovered regions very naturally excited unprecedented and almost universal interest. The climate was represented as most salubrious: the cold of winter was never known and the heat of the tropical country was alleviated by breezes from the ocean. The scenery of the islands was represented as most enchanting, the productions were said to be wonderful, the manners and customs of the inhabitants altogether novel and peculiar. The universal interest excited by these representations is, therefore, not a matter of wonder. The mind of the late excellent countess of Huntingdon was deeply affected by the account of the inhabitants of these interesting islands, and she was anxiously desirous that the gospel, with all its blessings, might be conveyed to them. I believe her dying charge to her beloved chaplain, Dr. Haweis, was never to lose sight of this object.

The fathers and founders of the London Missionary Society began their labors upon an extensive scale: they purchased a ship and sent out no less than twenty-five laborers to commence missions simultaneously at the Marquesan, Tahitian and Friendly Islands. The vessel returned after a most successful voyage, the missionaries having been settled and everything having succeeded to the wishes and expectations of the friends and directors of the benevolent scheme. This in a great measure may be attributed to the skill of Captain Wilson, whom God raised up and by a series of events almost without a parallel in the history of man qualified to take charge of the expedition. When in India, after having rendered invaluable services to the British army, he was unfortunately taken by the French, and upon receiving intelligence that Suffrein had basely accepted a bribe from Hyder Ally to deliver the English prisoners into his hands he determined to effect his escape, which he did by leaping from the prison-walls—a height not less than forty feet. In his flight the vast Coleroon, a river full of alligators, obstructed his passage, but, ignorant of the danger he was encountering, he plunged into its waters and swam to the opposite shore. Flattering himself that his perils were passed and his liberty secured, he ascended an eminence to survey the surrounding country, when, to his terror and surprise, he was perceived by some of Hyder Ally's peons, who galloped toward him, seized him, stripped him naked, tied his hands behind his back, and, fastening a rope to them, drove him before them to headquarters. When interrogated by one of Hyder Ally's chieftains, he gave an ingenuous account of his escape from the prison at Cuddalore. The chieftain im-

mediately charged him with falsehood, adding, that no mortal man had ever swam over the Coleroon, and that if he had but dipped his fingers in its waters he would have been seized by the alligators. Upon being convinced, however, of the fact, they all gazed with astonishment, and the Turk exclaimed, "This is God's man!" After this he was chained to a common soldier and driven, naked, barefoot and wounded, a distance of five hundred miles. He was at length loaded with irons of thirty-two pounds' weight and thrust into a horrible prison called the Black Hole, and while there so great at times was the raging of hunger that his jaws snapped involuntarily when his scanty meal was brought to him. Often the corpse was unchained from his arm in the morning, that another living sufferer might take its place and fall by the same merciless treatment. That he should survive such accumulated misery for twenty-two months was next to a miracle.

At length the monster Hyder Ally was subdued, and the doors of the Black Hole were thrown open, when, emaciated, naked, half starved and covered with ulcers, with thirty-one companions, who alone remained to tell the dismal tale of their sufferings, Captain Wilson obtained deliverance. At a subsequent period, when at Bencoolen, every European in the ship he commanded died. Yet during all this time his heart continued hardened, and he knew not the Hand that preserved him. Having been successful in his mercantile pursuits, he resolved to return to England and sit down content. With this view he embarked in the same ship in which the excellent Mr. Thomas, one of the Baptist missionaries, was returning to England. Mr. Wilson, being still an infidel

in principle, had frequent disputes with Mr. Thomas, who one day remarked to the chief officer of the vessel that he should have much more hope of converting the Lascars to Christianity than Captain Wilson—so deeply mysterious, at times, are the ways of Providence. But things impossible to man are possible with God, for at length, by a series of most interesting incidents, he was induced to abandon his infidel principles, and became an eminent and devoted Christian. After some years of uninterrupted enjoyment of the comforts around him, a number of the *Evangelical Magazine* communicating some embryo views of the mission to the South Seas fell into his hands, which immediately gave rise to the suggestion that if his services were either needful or acceptable he would sacrifice his comforts and without any prospect of worldly advantage embark once more upon the stormy ocean. Thus was this wonderful man raised up and thus prepared to take command of this novel and important undertaking.

A strong reinforcement of thirty additional laborers was sent. By this we perceived the enlarged nature of the views entertained by the friends of this mission, together with the extent of their confidence in God and in his people. They were men whose minds seemed to revel in great things. God, however, for a time, appeared to disappoint all their expectations, for the ship was captured by the Bonaparte privateer. The property was entirely lost, and the missionaries, with their families, after suffering many difficulties and privations, returned to England. The Marquesan mission failed; at Tongatabu some of the missionaries lost their lives, and that mission was, in consequence of a series of disastrous

circumstances, abandoned; those settled at Tahiti under such favorable circumstances had from fear of their lives nearly all fled to New South Wales; so after a few years very little remained of this splendid embassy of Christian mercy to the South Seas. A few of the brethren, however, never abandoned their posts, and others returned after having been a short time absent; some of them labored with unabated devotedness in the cause to which they had consecrated their lives. These were Mr. Henry and Mr. Nott, who were among the first missionaries, and Mr. Davies and Mr. Wilson, who were in the vessel when she was captured.

In addition to all these disappointments, the missionaries at Tahiti appeared to be "laboring in vain, and spending their strength for naught and in vain." For sixteen years, notwithstanding the untiring zeal, the incessant journeys, the faithful exhortations, of these devoted men, no spirit of interest or inquiry appeared, no solitary instance of conversion took place; the wars of the natives continued frequent and desolating and their idolatries abominable and cruel. The heavens above seemed to be as brass, and the earth as iron. At length the time to favor Zion in Polynesia—yea, the set time—came, and then God was pleased to commence the work of conversion there in such a manner as to secure all the glory to himself. This is worthy of special notice, for the missionaries, at the time the work was begun, were driven away from the island of Tahiti by war, and cut off from all communication with it. Two native servants formerly in the families of the missionaries had received, unknown to the latter some favorable impressions, and had united together for prayer. To these many other persons had at-

tached themselves; so that on the return of the missionaries to Tahiti at the termination of the war, they found a great number of *pure Atua*, or "praying people," and they had little else to do but to help forward the work which God had so unexpectedly and wonderfully commenced.

Another circumstance demanding special observation in reference to the beginning of the great work at Tahiti is that, discouraged by so many years of fruitless toil, the directors entertained serious thoughts of abandoning the mission altogether. A few undeviating friends of that field of missionary enterprise, however, opposed the measure. Among these was good Dr. Haweis, who, in addition to his former princely donations, sustained his opposition by presenting the society with two hundred pounds. My late venerable and beloved pastor, the Rev. Matthew Wilks, united with Dr. Haweis in supporting the mission, and, with the characteristic devotedness of his spirit, said "that he would rather sell his garments from his back than that the mission should be given up," and proposed that a season of special prayer for the divine blessing should be observed. The proposition was agreed to, and letters of encouragement were written to the missionaries; and while the vessel which carried these letters was on her passage to Tahiti another ship was conveying to England not only the news of the entire overthrow of idolatry, but also the rejected idols of the people. Thus was fulfilled the gracious promise: "Before they call I will answer, and while they are yet speaking I will hear."

From that time to this one continued series of successes has attended our labors, so that island after island and

group after group have in rapid succession been brought under the influence of the gospel—so much so, indeed, that at the present time we do not know of any group, or any single island of importance, within two thousand miles of Tahiti, in any direction, to which the glad tidings of salvation have not been conveyed.

Thus it will be seen that God was "not unrighteous to forget their work of faith and labor of love." The fathers of our society had cast themselves in the "confidence of hope" upon the promises and the faithfulness of God, and it is not in accordance with the one or the other that, having sown bountifully, they should reap sparingly. My earnest desire is that the mighty work may go on with equal rapidity, so that within a few years every island in the Pacific—even to New Guinea itself—may be elevated from its moral degradation and made to participate in the blessings of the gospel. Nor am I devoid of the cheering hope that I also may be an instrument in accelerating this great work.

NEW HEBRIDES, &c.

1. *The straight Lines divide this Map into Squares of* 100 *English Miles.*
2. *The dotted curved Lines show the direct distances from London.*
3. *The ordinary Degrees of Latitude and Longitude are given in the margin.*

CHAPTER II.

THE island of Raiatea, the largest and most central of the Society Islands, about one hundred miles from Tahiti, has been the immediate scene of my labors since I joined the mission in 1817, but, as much information has been given in various ways respecting the Tahitian and Society Islands, I shall say little respecting them.

The two groups about which the following pages contain much information are first the Hervey, and secondly the Samoa, or Navigators', Islands, both of which are new fields of missionary labor.

The Hervey Islands are seven in number—Mauke, Mitiaro, Atiu, Mangaia, Rarotonga, Hervey's Island and Aitutaki. They are from five hundred to six hundred miles west of Tahiti. Very little was known of them until they were visited by myself and my colleague, Mr. Bourne, in 1823. To prevent the interruption of the narrative, and to render the sequel more intelligible, I shall give a short description of each island, with its position, size and population.

Hervey's Island, from which the group takes its name, is really composed of two small islets, 19° 18′ S. lat., 158° 54′ W. long. It was discovered by Captain Cook, and by him named in honor of Captain Hervey, R. N., one of the lords of the admiralty, and afterward earl of Bristol. It is surrounded by a reef through which there

is no entrance. I visited it in 1823, intending to place a native teacher there, as I expected to find a considerable population, but, on learning that by their frequent and exterminating wars they had reduced themselves to about sixty in number, I did not fulfill my intention. Some six or seven years after this I visited the same island again, and found that this miserable remnant of the former population had fought so frequently and so desperately that the only survivors were five men, three women and a few children, and at that period there was a contention among them as to which should be king.

Mauke is a small low island discovered by myself and Mr. Bourne in 1823, in lat. 23° S., 157° 20′ W. long. It is about fifteen miles in circumference. By an invasion of a large fleet of canoes laden with warriors from a neighboring island three years prior to our arrival the population, previously considerable, was by the dreadful massacre that ensued reduced to about three hundred.

Mitiaro is a still smaller island of the same description. It lies about twenty miles north-west of Mauke. By famine and invasion this island has likewise been depopulated, there not being one hundred persons remaining.

Atiu is larger than either Mauke or Mitiaro. This island, which is about twenty miles in circumference, was discovered by Captain Cook, and is situated 20° S. lat., 158° 15′ W. long. It is a beautiful verdant spot—not mountainous, but hilly. We found the inhabitants something under two thousand. Captain Cook called it Watcoo.

Mangaia was also discovered by Captain Cook, and is situated in lat. 21° 57′ S., 158° 7′ W. long., being about

one hundred and twenty miles south of Atiu. Mangaia is twenty or five-and-twenty miles in circumference and moderately high. The island is rather singular in its form and appearance, a broad ridge girting the hills at about one hundred feet from the base. The foliage is rich; the population, between two thousand and three thousand. These four islands differ from the Society Islands in this very important feature—that the surrounding reef joins the shore; there is, consequently, neither passage for boats nor any safe anchorage for vessels.

The sixth and most important island of the group is Rarotonga. This splendid island escaped the untiring researches of Captain Cook, and was discovered by myself in 1823. It is a mass of high mountains, which present a remarkably romantic appearance. It is situated in lat. 21° 20′ S., 160° W. long. It has several good boat-harbors, is about thirty miles in circumference and is surrounded by a reef. The population is about six thousand or seven thousand.

The seventh and last island is Aitutaki, which was discovered by Captain Cook. Like most of its companions in the group, its landscapes are rich and variegated; it is hilly rather than mountainous and is surrounded by a reef which extends a very considerable distance from the shore. There is a good entrance for a boat on the west side of the island. It is eighteen miles in circumference, and has a population of about two thousand persons. The situation is 18° 54′ S. lat., 159° 41′ W. long.

By this brief description of the Hervey Islands the reader will be enabled as we proceed to refer in his mind

to the relative importance of each island; he will also perceive that the whole group contains a population of from fourteen thousand to sixteen thousand persons. Of the Samoa Islands I shall hereafter give a more extended account.

Perhaps it will be expected that I should say something upon two more interesting subjects—both of which, however, are involved in much mystery—the formation of the islands and the origin of the inhabitants. The latter point I shall defer until I treat of the different dialects spoken by the inhabitants of the various groups, and, having hastily glanced at the former, shall pass as speedily as possible to the immediate object of the present narrative, which is first to show how the gospel has been introduced among this people, and then to supply some account of the many triumphs it has achieved.

In order to give the reader a correct idea of the islands generally, it will be necessary to divide them into three distinct classes and describe each class separately.

The first is the mountainous. The islands of this class, with but few exceptions, are truly splendid. The immense mountains rise gradually from their base till their lofty summits are lost amid the clouds of heaven; some are broken into a thousand fantastic shapes, here a pyramid piercing the skies and there a spire presenting its apex above the belt of clouds by which it is girt, and then you see a precipitous rock lifting itself up in solemn grandeur and frowning over your head like the mouldering battlements of some immense castle. The sides of these magnificent heights are clothed with bright verdure

of varied shades. Beauty, grandeur, wildness and sublimity are so fantastically blended and contrasted as to excite the most varied and delightful feelings. Then there is the ocean beneath you, stretching away in boundless majesty, until it appears to embrace the heavens in the distance. At the base of the mountains are fertile and luxuriant valleys, in which are intermingled the stately breadfruit tree, the banana, the Brazilian plum, and many other tropical productions, some of which are trees of gigantic growth and richest foliage, all equally beautiful, but each having its own hue, from the darkest shade to green of the lightest tint, the plumes of the cocoanut tree overtopping the whole and waving majestically to the passing breeze from the ocean, giving an exquisite finish to the landscape. The elevated portions of these islands are from two thousand to ten thousand feet above the level of the sea. The mountains of Hawaii are said to be about fifteen thousand feet in height.

In all the above-mentioned islands there are evident traces of volcanic eruption. In many of them the rocks are composed of a fine-grained black basalt, of which the natives make their *penus*, or pounders, to beat their breadfruit into a paste, and of which also they made their hatchets prior to the introduction of iron tools. In others pumice-stone is found, and stones of varied appearance, which have evidently undergone the action of fire. Immense masses, also, of conglomerated rubble are frequently met with. But whether these islands, from fifty miles to four hundred or five hundred in circumference and from one thousand to fifteen thousand feet in height, owe their existence entirely to volcanic agency, or otherwise, is a problem I am not prepared to solve. Some

of them may; others may be fragments of a submerged continent, or they may have been thrown up from the bed of the ocean by some violent convulsion of nature. It is evident that all the islands with which we are acquainted have at one time or other been under water, for at the tops of the highest mountains coral, shells and other marine substances are found in great abundance. The wild and romantic appearance of the rocks, with their broken, abrupt and irregular forms, also indicates that at some remote period they have been subject to the disruption of an earthquake, to volcanic explosion, or to some other equally powerful and equally capricious agent.

The islands of the second class are rather hilly than mountainous, averging from one hundred to five hundred feet in height. They are, generally speaking, equally beautiful in their appearance and luxuriant in their foliage with those of the first class, but, being less sublime in their character from not having pyramidal rocks, they do not impress the mind with that wonder and delight which must seize the breast of every lover of nature when mountains of so much grandeur, richness and sublimity first present themselves to his view.

In this second class of islands there is certainly an absence to a great extent of the volcanic phenomena that abound in those of the first, the rocks being crystallized carbonate of lime, very much in appearance like the aragonite of the Giants' Causeway. These are supposed originally to have been coral, but by exposure to the action of the atmosphere, together with that of the water percolating through them, the loose particles of calcareous

matter have been washed away, and the whole mass has become hard and bright.

The third class is composed of the low coralline islands, which in most cases rise but a few feet above the sea. They are generally small; Tongatabu, however, which is also of this class, is about one hundred miles in circumference. The soil upon the coralline islands is frequently so very thin that but little vegetation is produced upon them besides the cocoanut trees, pandanus, some stunted hibiscus, and a few other trees of dwarfish growth, with a quantity of brushwood. Tongatabu, however, and the Friendly Islands generally, may be deemed exceptions; the soil there being much deeper, every production of the islands of the first and second class grows in luxuriant profusion. Mauke, also, is a beautiful and fertile little spot.

All the Society and many other islands in the Pacific are surrounded by a belt of coral rock from two or three to twenty yards in width and situated at various distances, from a few yards to perhaps two miles, from the shore. Against this wonderful barrier the long, rolling waves of the wide Pacific are driven with terrific violence, and, towering in one vast sheet of water to an immense height, with majestic power they curl their foaming tops over the reef, and, bursting against this rocky bulwark, spread their harmless vengeance upon its surface. The spray from the breaking of these billows frequently rises so high as so present a beautiful marine rainbow.

The waters of the lagoon between the reef and the shore are placid and transparent, at the bottom of which, and on the sloping sides of the banks as they descend beneath the water, a most enchanting picture presents itself;

for coral of every variety, of every shape and of every hue is seen intermingled in rich profusion, presenting to the imagination the idea of a submarine flower-garden or shrubbery of exquisite beauty, while among the tortuous branches of the madrepore and widespreading leaves of other corals the zebra-fish, and others of every color and size, are seen gamboling in conscious security.

CHAPTER III.

IN the latter end of the year 1821, Mrs. Williams's health being much impaired, while I was suffering myself from the effects of a disease prevalent in the islands, it was deemed desirable to avail ourselves of an opportunity which was then afforded of visiting New South Wales. Desirous of making the affliction subservient to the one great object to which our lives were devoted, we determined to take with us two native Christians and place them as teachers in the island of Aitutaki.

The captain of the vessel having kindly consented to convey them without expense either to ourselves or to the society, we mentioned the circumstance to the members of the church, who were delighted with the proposition, and selected Papeiha and Vahapata, two of their number, for the work. Of Papeiha much will be said hereafter, for he has been exceedingly useful, and to the present moment has preserved an unsullied reputation. These two brethren were set apart to their office in an interesting service held on the day of our departure from Raiatea. The minds of our people had been awakened to the subject of extending the knowledge of the gospel by a peculiarly interesting circumstance that had just before occurred. An island called Rurutu, about three hundred and fifty miles to the south of Raiatea, was visited by an epidemic which appears to have been exceedingly fatal.

As the natives believe every such calamity to be an infliction of some angry deity, two chiefs of enterprising spirit determined to build each a large canoe, and, with as many of their people as could be conveyed, to launch upon the mighty deep, committing themselves to the winds and the waves in search of some happier isle. They felt convinced that if they remained they would certainly be "devoured by the gods," whose anger they had in vain endeavored to appease, and that should they not succeed in reaching any other land they could but perish in the billows of the ocean.

Everything prepared, Auura and his party launched their canoes, unfurled their sails, and were soon out of sight of their lovely but devoted island, and, as they supposed, out of the reach of their infuriated deities. They arrived at the island of Tubuai, and, after having recruited their strength and spirits, determined on returning to their native isle, hoping that the plague was stayed. They launched their vessels and committed themselves to the deep, little anticipating the perils that awaited them. Scarcely had they lost sight of the mountains of Tubuai when they were overtaken with a violent storm, which drove them out of their course. Of the crew of one of the canoes the greater part perished at sea. The chief Auura, to whom the other belonged, and his party, were driven about they knew not whither, and for three weeks they traversed the trackless ocean, during which time they suffered exceedingly from the want of food and water. At length He who holds the winds in his fists and the waters in the hollow of his hands, to whose merciful designs the elements are subservient, guided them to the Society Islands. They were driven on the

coral-reef which surrounds the island of Maurua, the farthest west of the group. Had they not reached this island, they must have perished.

The hospitable attentions of the inhabitants of this little isle soon restored the strength of the exhausted voyagers, who related the dreadful calamities which had befallen their country and themselves. The Mauruans informed them that they formerly worshiped the same deities, and attributed every evil that befell them to the anger of their "evil spirits;" but that now they were worshipers of Jehovah, the one living and true God, giving them a detailed account of the manner in which Christianity had been introduced among themselves, and pointing to the demolished maraes and mutilated idols in confirmation of their statements.

The astonished strangers, on hearing that white men who had come in ships from a distant country to bring them good tidings were living at islands the summits of whose mountains were in sight, determined to proceed there immediately. A westerly wind setting in, Auura and his friends again launched on the deep, not to fly from the anger of their gods, but in search of those who could explain more fully to them the nature of the astonishing news they had heard. Not being acquainted with the coast of Porapora, they missed the entrance and were driven to Raiatea. On landing their astonishment was again excited: the missionaries, their wives and families, the natives in European dresses with hats and bonnets, their neat white cottages, together with the various useful arts which had been introduced amongst the people, filled the strangers with admiration and surprise. When they were conducted to public worship on the Sabbath, they be-

held with astonishment the assembled multitude, heard them sing the praises of the one living and true God, and listened with the deepest interest to the message of mercy. At once they were convinced of the superiority of the Christian religion, and concluded that God had graciously conducted them there for the purpose of making them acquainted with its inestimable blessings. Having placed themselves under our instruction, we gave them in special charge to our deacons and supplied them with elementary books. Aunra was exceedingly diligent in learning and made very rapid progress. In a short time he completely mastered the spelling-book, could repeat the greater part of our catechism and read in the Gospel of Matthew. They were only with us a little more than three months, and before they left he and several others could read, spell and write correctly, although they were previously ignorant of the formation of a letter or a figure.

Aunra expressed to us very frequently his anxious desire to revisit his own island, to carry to his relatives and countrymen the knowledge he had obtained of the true God and his Son Jesus Christ, manifesting, at the same time, in the most affectionate manner, his fears that on his return he should find very few of his relatives and friends alive, as "the evil spirit was devouring the people so fast when he fled from the island."

A vessel belonging to our kind and liberal friend A. Birnie, Esq., touched at Raiatea on her way to England, whither she was conveying the very first cargo of native produce which was shipped from that part of the world. It was a cargo of cocoanut oil subscribed by the converted natives in aid of the funds of the London Missionary Society. His late majesty King George IV.,

upon being informed of the circumstance, graciously commanded that the duty should be remitted, which enhanced the value of the property four hundred pounds. The total amount, therefore, contributed to the funds of the society by this produce was one thousand eight hundred pounds.

Having informed the captain of our wish that the chief and people might be conveyed to their own island, with a readiness which did him honor he offered to take them. When we named the kind proposal of the captain to the chief and his wife, they expressed their delight at the prospect of returning, but Aunra objected to go to their "land of darkness without a light in his hand;" by which he meant some person to instruct him and his people in the truths of the gospel. We assembled the members of our congregation, mentioned Aunra's desire and inquired who among them would go as teachers to the heathen of Rurutu. Two of our deacons, who were amongst our best men, came forward, and, we hope with the spirit as well as in the language of the prophet, said, "Here we are; send us." They were therefore set apart to their work by an interesting service. The greater part of the night previous to their departure was spent in providing them with some necessary and useful articles. Every member of our church brought something as a testimonial of his affection—one a razor, another a knife, a third a roll of native cloth, a fourth a pair of scissors, and others various useful tools. We supplied them with elementary books and a few copies of the Gospels in the Tahitian language, from which their own does not materially differ. Thus we equipped them for this expedition as well as our means would allow.

As we were anxious to know what reception was given to the teachers, and to open a communication with this, to us, unknown island, we sent a boat of our own with a native crew to bring back intelligence. After an absence of little more than a month we had the pleasure of seeing this boat return laden with the trophies of victory, the gods of the heathen taken in this bloodless war and won by the power of the Prince of peace. On reading the letters which accompanied them, and seeing with our own eyes the rejected idols, we felt a measure of that sacred joy which the angels of God will experience when they shout, "The kingdoms of this world are become the kingdoms of our God and his Christ."

A meeting was held in our large chapel to communicate the delightful intelligence to our people, and to return thanks to God for the success with which he had graciously crowned our first effort to extend the knowledge of his name.

The chapel was lighted up with ten chandeliers made of wood neatly turned; cocoanut shells were substituted for lamps. The middle chandelier held eighteen lights, twelve in the lower circle and six in the upper; the others held ten and twelve each. When lighted up, they presented to the natives a most brilliant appearance and called forth expressions of astonishment and delight. In the course of the evening the rejected idols were publicly exhibited from the pulpit. One in particular, Aa, the national god of Rurutu, excited considerable interest; for, in addition to his being bedecked with little gods outside, a door was discovered at his back, on opening which, he was found to be full of small gods, and no less than twenty-four were taken out, one after another, and

exhibited to public view. He is said to be the ancestor by whom their island was peopled, and who after death was deified.

Several most interesting addresses were delivered by the natives on the occasion. The two following extracts will give an idea of their general character. Tuahine, one of our deacons, observed,

"Thus the gods made with hands shall perish. There they are, tied with cords. Yes, their very names are also changed. Formerly they were called '*Te mau Atua*,' or the gods; now they are called '*Te mau Varu ino*,' or evil spirits. Their glory, look! it is birds' feathers, soon rotten, but our God is the same for ever."

Tamatoa, the king, also addressed the meeting, and perhaps a finer illustration of the similitude of the knowledge of the Lord covering the earth as the waters cover the channels of the great deep will not readily be found than was used by this Christian chief.

"Let us," said he, "continue to give our oil and arrow-root to God, that the blind may see and the deaf hear. Let us not be weary in this good work. We behold the great deep: it is full of the sea; it is rough and rugged underneath, but the water makes a plain, smooth surface, so that nothing of its ruggedness is seen. Our lands were rugged and rough with abominable and wicked practices, but the good word of God has made them smooth. Many other countries are now rough and rugged with wickedness and wicked customs. The word of God alone can make these places smooth. Let us all be diligent in this good work till the rugged world is made smooth by the word of God as the waters cover the ruggedness of the great deep. Let us, above all, be

concerned to have our own hearts washed in Jesus' blood; then God will become our friend and Jesus our brother."

He concluded by an interesting allusion to the natives of Rurutu. Another speaker, with warmth and animation that produced a great impression, said:

"Look at the chandeliers! Oro never taught us anything like this. Look at our wives in their gowns and their bonnets, and compare ourselves with the poor natives of Rurutu when they were drifted to our island, and mark the superiority. And by what means have we obtained it? By our own invention and goodness? No; it is to the good name of Jesus we are indebted. Then let us send this name to other lands, that others may enjoy the same benefits."

"Angels," added Uaeva, "would rejoice to be employed by God to teach the world this gospel of Christ."

To prevent the necessity of having again to notice this island, I shall mention here one or two interesting events in reference to it. Some time after the introduction of Christianity into Rurutu a circumstance occurred which afforded indubitable proof of its beneficial effects upon the minds of the inhabitants, and displayed at the same time the great advantages which accrue from missionary labors to our own and other maritime countries. Captain Chase, who commanded an American whaler, was in the habit of touching frequently at Raiatea for refreshment. He determined on his last visit to us to call at Rurutu on his way to America, in order to procure a supply of yams, which are both fine and abundant at that island, when, unfortunately, his vessel was wrecked.

The natives afforded him very efficient aid; in ac-

knowledgment of which the captain on his departure left the following document:

"The natives gave us all the assistance in their power from the time the ship struck to the present moment. The first day, while landing the things from the ship, they were put into the hands of the natives and carried up to the native mission-house, a distance of half a mile; and not a single article of clothing was taken from any man belonging to the ship, though they had it in their power to have plundered us of everything that was landed; which fully proves the honesty of the natives of this island. Since I have lived on shore, myself, officers and people have received the kindest treatment from the natives that can be imagined, for which I shall ever be thankful. Myself and the officers have lived in the house with Puna, who together with his wife has paid every attention to make us comfortable; for which I return my unfeigned thanks, being the only compensation I can make them at present.

(Signed) "B. CHASE."

A short time after this I received a letter from Captain Chase speaking in the strongest terms of the kindness he had experienced, and informing me that he had committed the cargo and the stores of the vessel to the native teachers; but, as they were not acquainted with the relative value of money, he requested me to take the first opportunity of selling the property and transmitting the proceeds to the president of the marine insurance company in America. Some two or three months subsequently to this unfortunate occurrence a trading-vessel arrived at Tahiti.

The captain, hearing of the wreck of the Falcon at Rurutu, and that there were only native missionaries at the island, imagined that he could easily deceive them and obtain the property, and therefore, instead of coming to Raiatea and making a fair purchase of me, he raised his anchor and steered direct for Rurutu. On landing he was welcomed by the native missionary, to whom he stated that he had come for the oil belonging to the late Falcon. The missionary asked him if he had not a letter from Beni. "Certainly," replied the captain, "but I have come from my ship without it; I will return for it immediately." He went off to his vessel and wrote an order, with which he returned to the shore, and, affirming that it was from Captain Chase, he put it into the hands of the missionary. The natives are very unsophisticated at times in the expression of their sentiments, and, looking the captain significantly in the face, the teacher, in his broken English, said, "You a liar, you a thief; you want to steal this property: you no have it." The captain, being much enraged at this salutation, or more probably at being disappointed of his expected booty, began to bluster and storm. The teacher, however, took the captain by the hand, led him into his house, then opened his native journal, in which he had taken the precaution to get Captain Chase to write, and, placing the forged paper by the side of this writing, he repeated his charge: "You a liar, you a thief; you shall not have this property." The captain threatened to go on board, load his cannon and take the property by force. He left the shore in anger, but instead of carrying his threat into execution he hoisted his sails and took his departure. We never ascertained from

whence he came nor whither he went. This circumstance shows that the conduct of civilized visitors is not at all times calculated to raise the European character in the estimation of the natives. It shows also that the natives are not destitute of good sound common sense, while at the same time it exhibits in a striking light the advantages the people have derived from education.

Captain Chase rewarded the natives for the assistance they rendered in saving the cargo and stores of the vessel by giving them a portion of the oil. They immediately formed a native missionary society, and contributed a considerable part of what they had thus obtained in aid of the funds of the institution from whose operations they had derived so much advantage; and in a visit I paid them some time after they presented me with a set of bills for sixty-six pounds, which they had received from the captain to whom they had sold their contributions. It was with much pleasure that I transmitted this expression of their gratitude to the treasurer of the society.

This island was visited by the deputation some twelve or fifteen months after the introduction of the gospel; respecting which in their communications they remark: "Now the designs of God in sending us winds which we thought adverse were explained in affording us an opportunity of visiting this beautiful little island. When we reached it, we were not certain what island it was, but were greatly surprised to see several neat-looking white houses at the head of the bay. From this we concluded that the gospel had reached its shores. A pier a quarter of a mile in length had been constructed of vast coral blocks, as at some of the Society Islands, which afforded

a convenient landing-place. We were kindly invited to the houses of the missionaries, when we received every possible attention from them and from the natives, who supplied us with baked pigs, fowls and yams in profusion.

"Besides the two comfortable houses of the missionaries, we were surprised to find a large place of worship, eighty feet by thirty-six, wattled, plastered, well floored and seated—built within a twelvemonth, at the expense of great labor, by these industrious people under the direction of the two native missionaries, who performed a great part of the work with their own hands. Mr. Ellis preached several times to the people, when every individual in the island attended. Many of the chiefs were dressed in European clothing, and all were attired in the most decent and becoming manner. In the house of God no congregation could have behaved with more propriety; all was solemnity.

"Here our eyes were struck and our hearts affected by the appearance of certain simple yet signal trophies of 'the word of God' which in these islands is really going forth conquering and to conquer. These were 'spears,' not indeed 'beaten into pruning-hooks,' but converted into staves to support the balustrade of the pulpit staircase; for the people here 'learn war no more,' but all, submitting to the Prince of peace, have cast away their instruments of cruelty with their idols.

"Not a vestige of idolatry was to be seen, not a god was to be found in the island. So great a change effected in so short a time is almost beyond credibility; but we witnessed it with our own eyes, and exclaimed, 'What hath God wrought!'"

By the remarkable success that had attended the introduction of the gospel to Rurutu our own minds as well as those of our people were powerfully awakened to the great importance of extending the benefits and blessings of the gospel; and under the excited and delightful feelings thus produced we, with our native teachers, took an affectionate leave of our people and beloved colleagues, Mr. and Mrs. Threlkeld, and steered for the Hervey Islands. On the arrival of the vessel at Aitutaki we were very soon surrounded by canoes; the natives were exceedingly noisy, and presented in their persons and manners all the wild features of savage life. Some were tatooed from head to foot; some were painted most fantastically with pipe-clay and yellow and red ochre; others were smeared all over with charcoal, and in this state were dancing, shouting and exhibiting the most frantic gestures. We invited the chief Tamatoa on board the vessel. A number of his people followed him. Finding that I could converse readily in their language, I informed the chief of what had taken place in the Tahitian and Society Islands with respect to the overthrow of idolatry. He asked me, very significantly, where great *Tangaroa* was. I told him that he with all the other gods was burned. He then inquired where *Koro* of Raiatea was. I replied that he too was consumed with fire, and that I had brought two teachers to instruct him and his people in the word and knowledge of the true God, that he and they might also be induced to abandon and destroy their idols as others had done. On my introducing the teachers to him he asked me if they would accompany him to the shore. I replied in the affirmative, and proposed that they should remain

with him. He seized them with delight, and saluted them most heartily by rubbing noses, which salutation he continued for some time. On the chief promising me that he would treat the teachers with kindness and afford them protection, they got into his large canoe, taking with them their little store, and the natives paddled off to the land, apparently greatly delighted with their treasure. We had with us our only child, a fine boy about four years of age. He was the first European child they had seen, and attracted so much notice that every native wished to rub noses with the little fellow. They expressed their sorrow that so young and lovely a child "should be exposed to the dangers of the wide-spreading boisterous ocean," and begged hard that I would give him to them. I asked them what they would do with him, for I feared they were cannibals. The chief replied that they would take the greatest care of him and make him king. As, however, neither his mother nor myself was ambitious of royal honors for our dear boy, we declined their offer. The people became clamorous in their demands for the child, and a good deal of whispering going on among them, with the significant gestures of first looking at the child, then over the side of the vessel, his mother was induced to hasten with him into the cabin, lest they should snatch him from her, leap with him into the sea and swim to the shore. In the course of conversation with the chief I learned that several islands, of which I had heard our natives speak when reciting their legendary tales, were not far distant, and that some of them were very populous, especially Rarotonga. This information much increased in my estimation the interest of the Aitutaki mission.

Thus it will appear that the year 1821 was fraught with important events. It was, in fact, a period of great things. In this year our native missionary society was formed and our first missionary meeting held. In this year also our missionary interest was excited by a striking providence which ended in the utter renunciation of idolatry and the reception of the gospel by the inhabitants of Rurutu. In the same year, too, by distressing afflictions, which we deeply deplored at the time, were commenced operations for extending the boundaries of the Redeemer's kingdom which have been attended with the most delightful results, and which have been continued with great success ever since.

This is the more remarkable because, on account of ill-health, we expected that my labors in that part of the missionary field were about to terminate; for we had actually made preparations for returning to England in the vessel that brought home the missionary contributions. But, feeling a reluctance to abandon the work, we determined to try the effect of a visit to New South Wales.

Thus we are able to recognize the gracious hand of God in all that has occurred. We little thought at the time to what these things would grow. But He in whose work we were engaged is the Wonderful Counselor, the government is upon his shoulders, and he overrules all human events for the furtherance of his designs of mercy. We shall find much pleasure, as we proceed, in noticing the numerous and striking interpositions of God on our behalf.

CHAPTER IV.

HAVING derived much advantage from a few months' residence in New South Wales, we returned with recruited vigor to our delightful labors, after an absence of about eight months, and were cordially welcomed by our beloved brethren and people.

In April, 1822, we received letters from Papeiha and Vahapata, stating the dangers to which they had been exposed and the partial success that had attended their efforts, and requesting that two more laborers might be sent to assist them. The vessel which brought these had touched at Aitutaki on her way from the Society Islands to New South Wales to deliver some books, presents and letters which we sent there by her. With these Faaori, a native of Raiatea, went on shore. The idolaters crowded around him, seized him, led him before the marae and formally gave him up to their gods. Faaori, looking up at the immense idol, struck it, and said to the idolaters, "Why do you not burn this evil spirit, and this marae? They are Satan's: why do you suffer them to remain? What you are now regarding is all deceit." The idolaters replied, "We are all ignorant; we have been kept in darkness by Satan a long time, and we do not know the truth." Faaori answered, "This is the truth that your teachers have brought you; receive it and be saved." Upon hearing this

they said to him, "When you return tell *Viriamu*" (Mr. Williams) "if he will visit us we will burn our idols, destroy our maraes and receive the word of the true God." Together with this communication we received the very important information that there were at Aitutaki several natives from an adjacent island called Rarotonga who had embraced the gospel, and were very anxious to return to their own island with teachers to instruct their countrymen in the same blessed truths. These circumstances appeared to us providential openings for the introduction of the gospel into the whole group of islands, respecting several of which I received information when I first visited Aitutaki. Of Rarotonga also we had heard much from our own people, for in many of their legendary tales, especially in those of their voyagers, Rarotonga is frequently mentioned.

In conversation with an old priest, who at that time was a decided and excellent Christian, respecting the situation of Rarotonga, he informed me that there was a tradition that it was formerly united to the southern extremity of Raiatea, but that the gods had carried it away. I asked him whither they were said to have conveyed it, when he replied that he did not know, but it was believed they had taken it to the south. Upon this I inquired the reason of the gods carrying away so valuable a neighbor as an island and its inhabitants, and he informed me that the natives of Rarotonga, in the exercise of their piety, had made a large drum called *Tai-moana*, or the Sounder of the Seas, which they sent by the hands of two priests as a present to Oro, the god of war, whose residence was the great marae at Opoa in Raiatea, and that after the priests from Rarotonga had

dedicated *Tai-moana* some untoward circumstances occurred which induced the Raiateans to kill them. The gods were so much enraged that persons who had brought so valuable a present should be killed that they took up the island, with its population, and carried it completely away. From some parts of this fabulous legend we were convinced that such an island was in existence, and that it was an island of considerable importance. From another tradition which stated what was universally believed we learned that a chief, named Iouri, many years before had built a large native *pahi*, or ship, and, being of an enterprising spirit, he determined to go in search of other countries, when, after traversing the ocean for a length of time, he reached Rarotonga; from which place he returned in safety to Raiatea, bringing with him a female who became the wife of Tomatoa, the king of that island and an ancestor of the late excellent chief of that name. From hence also Iouri brought a quantity of *mahi*, or preserved breadfruit, which was dedicated to the god Oro at the celebrated marae at Opoa in Raiatea, the grand emporium of idolatry to Tahiti, the Society and the surrounding islands; and from that time it became an object of ambition with every adventurous chief to discover other lands, and on his return to bring some article of value to his own island. The information thus obtained was that Rarotonga was a large and beautiful island, with a population so great that it was divided into nine and twenty districts. This traditional information as to the existence of the island was now confirmed beyond the possibility of a doubt, as there were several people at Aitutaki from the very island anxiously waiting an opportunity to return home, to make known to

their deluded friends and countrymen the wonderful truths of which they were in possession.

After consultation and prayer with my esteemed colleagues, Messrs. Threlkeld and Bourne, it was determined that Mr. Bourne and myself should embrace the first opportunity of proceeding to the island of Aitutaki by hiring a vessel for the purpose; that we should also take a number of native missionaries with us, search for Rarotonga and attempt to introduce the gospel into every island of the Hervey group. And, little as we think of it now, it was a great undertaking at that time, when nothing was accurately known of the islands or their inhabitants.

Four missionaries with their wives were selected from our church at Raiatea and two from Tahaa. These were set apart for their work by a solemn service on the evening preceding our departure. Our people took so lively an interest in the undertaking that by their willing contributions they completely equipped the missionaries for the voyage and for their stations without any expense to the society.

After about five days' pleasant sail we reached Aitutaki. A number of canoes crowded around us filled with men, every one of whom was anxious to get on board our ship. We had, however, determined not to allow any canoes alongside until we had seen either the chief or one of the teachers; for had the natives been hostile they could easily have captured our small vessel. We received a grateful salutation from every canoe that approached us. Some of the natives cried out, "Good is the word of God: it is now well with Aitutaki. The good word has taken root at Aitutaki." Finding, however, that we did

not repose entire confidence in their assertions, some held up their hats,* others their spelling-books, to convince us of the truth of what they stated. As we approached the settlement we beheld from the vessel a flag-staff with a white flag flying, which satisfied us that the teachers were alive. At length the chief's canoe came alongside, when we learned from Tebati, one of the first who embraced the gospel, that the maraes were burned; that the idols which had escaped the general conflagration were in the possession of the teachers; that the profession of Christianity was general—so much so, indeed, that not a single idolater remained; and that a large chapel was erected, nearly two hundred feet in length, plastered, and awaiting my arrival to open it. This news was as delightful as it was unexpected. When the teachers came on board they not only confirmed all that had been told us, but added that the Sabbath was regarded as a sacred day, no work of any kind being done on it; that all the people, men, women and children, attended divine service; and that family prayer was very general throughout the island. At hearing this good news joy beamed in every countenance and gratitude glowed in every heart. We hastened to the shore to be eye-witnesses of what had been effected. The natives crowded around the boat, and, having to drag it a considerable distance, they amused and delighted us; for, instead of the unsightly gesticulations and lascivious songs with which I was greeted on my first visit, some were now spelling long words, and others were repeating portions of the catechism or a prayer, another asking a blessing on his food,

* The European-shaped hat was worn only by the Christian party, the idolaters retaining their head-dresses, war-caps, etc.

and others singing a verse of a hymn; indeed, every one appeared anxious to show what progress he had made in the new religion.

Shortly after landing we convened a meeting of the chiefs and people, at which we expressed our joy at hearing and seeing that they had demolished their maraes, embraced the gospel of Christ and erected so fine and large a house for the worship of the one living and true God. We also informed them that we had brought two more teachers, who with their wives would reside with them, and to whom they must show kindness. We further intimated that if agreeable we would open the chapel on the following morning, when they must lay aside their heathenish ornaments, wash themselves clean and clothe themselves decently; to which they consented. We asked them if they had any reply to make. They said no, but wished that we would continue to talk with them, for they were delighted to hear us. After this interview we went to see the chapel. It was a fine building, from one hundred and eighty to two hundred feet in length and almost thirty feet wide, wattled and plastered, and built after the model of our chapel at Raiatea. The pulpit was rather singular alike in its size, construction and appearance, being about two yards square, made of wattling and plastered with the same materials as were the walls of the chapel. I gazed upon the building with wonder and delight. We then went to the teachers' house, and found it to be a neat, well-built cottage, plastered and divided into five rooms. We commended them sincerely for the diligence they had evinced, and for the good example they had thus set the people. Posts for houses on a similar plan were collected in every part

of the settlement; many dwellings were already erected, and others were in progress. Bedsteads had been made, and hung with white native cloth in imitation of those of their teachers. Little did I expect to see so much accomplished in so short a time. Eighteen months ago they were the wildest people I had ever seen: now they had become mild and docile, diligent and kind.

Next day, while in the midst of an interesting conversation, our attention was arrested by a ringing sound. This was produced by striking an axe with a stone; this contrivance was a substitute for a bell. The ringer, or rather striker, was followed through the settlement by a number of men and women, decently dressed in white cloth, and when the congregation was assembled we entered the spacious chapel. The six teachers with their wives, together with Papeiha and Vahapata, took their seats in front of the pulpit. As they were all clothed in European dresses, their appearance excited much surprise and interest; indeed, it was to the Aitutakians an ocular demonstration of the beneficial effects of Christianity. My esteemed colleague commenced the service with reading, singing and prayer. I then preached my first sermon to them from one of the most delightful texts in the Bible, "God so loved the world," etc.; and I may add that at all the islands I have visited, from that time to the present, my first address has invariably been founded either upon that passage, or upon 1 Tim. i. 15: "This is a faithful saying," etc. It was indeed a delightful sight to behold from fifteen hundred to two thousand people just emerged from heathenism, of the most uncultivated appearance, some with long beards, others decorated with gaudy or-

naments, but all behaving with the greatest decorum, and attending with glistening eyes and open mouth to the wonderful story that "God so loved the world, that he gave his only-begotten Son." Many of them, however, were dressed very neatly, and I could not help contrasting their appearance with that which they presented on our first visit. At that time also they were constantly killing, and even eating, each other, for they were *cannibals;* but now they were all, with one accord, bending their knees together in the worship of the God of peace and love.

The grandfather of the young king expressed a wish to accompany us to Raiatea; and as it would afford him an opportunity of witnessing the beneficial effects of the gospel in the Society Islands and be a source of much gratification to our own people, we thought it desirable to accede to his request. We were desirous also that the young king, his grandson, might accompany him, for we had an impression that they might be of great service to us at the various heathen islands which we intended to visit.

The natives of Rarotonga also were desired to prepare themselves for their voyage. The Aitutakians endeavored to dissuade us from going to Rarotonga, by assuring us that the Rarotongans were most ferocious people, that they were horrid cannibals and exceedingly treacherous, and they feared if we went that we should lose our lives. This was very important although discouraging information.

Wishing for a few quiet hours to consult respecting our future proceedings, we determined to spend the evening on board the ship. The gods and bundles of gods which had escaped destruction, thirty-one in number,

were carried in triumph to the boat, and we came off to the vessel with the trophies of our bloodless conquest, "rejoicing as one that findeth great spoil."

After much consultation on the subject we determined, at all events, to go in search of Rarotonga, concluding that the work must have a commencement; that it would at all times be attended with danger; that natives of the island had been providentially thrown in our way; that we had come for the purpose of attempting to introduce the gospel among them; and that therefore, after taking every precaution which prudence suggested for our own safety, we would commit ourselves to the protection of Him in whose work we were engaged. We concluded also to take Papeiha with us, as he would be of great service in our intercourse with the people.

During the time we spent at Aitutaki many incidents occurred, of which the following is a specimen:

While walking through the settlement we saw two grim-looking gods in a more dishonorable situation than they had been wont to occupy, for they were sustaining upon their heads the whole weight of the roof of a cooking-house. Wishing to make them more useful, we offered to purchase them from their former worshiper. He instantly propped up the house, took out the idols and threw them down, and while they were prostrate on the ground he gave them a kick, saying, "There! your reign is at an end."

On receiving two fish-hooks he was highly delighted. What a revolution of sentiment and feeling! A few months before, this man was a deluded worshiper of these senseless stocks.

After giving the teachers such advice and instruction

as we deemed necessary, and exhorting the chief and the people to abandon all thoughts of war, to treat captains and crews of ships with kindness, to be upright and honest in their dealings with them, to be kind to their teachers and dilligent in attending to their instructions, we took our leave of Aitutaki with feelings of the liveliest and most devout gratitude to God, having derived from the visit great encouragement to proceed in our work.

We traversed the ocean for several days in search of Rarotonga, but without success. During this time I received from Papeiha an interesting detail of the dangers to which the teachers had been exposed, the labors in which they had been engaged and the circumstances by which the people of Aitutaki had been induced to abandon idolatry. It would occupy too much space to narrate more than a few particulars. On landing they were led to the maraes and given up formally to the gods, the poor deluded people little imagining that in a few short months, by the instrumentality of the very persons they were thus dedicating to them, "their gods would be famished out of the land." Subsequently war had thrice broken out, and all their property had been stolen from them. But when I asked Papeiha if they were not discouraged by these frequent wars, "No," he replied; "we knew that all was in the hand of God, and we believed that he would make it a means of overthrowing idolatry in the island."

The first favorable impression appears to have been produced by a tour of the island which the teachers made. They stayed a few days at each district, conversing with the inhabitants and teaching them the alphabet and the Lord's Prayer. On reaching the district of Tautu they

held, in the presence of a great assemblage of people, an argument with an old priest, who vociferated. "Te-erui made all lands; he made Aitutaki, and after he had made it he gave it its present form by moulding it with his hands." The teachers answered that it was not so—that God alone had power to create, and that he made Aitutaki and every other land. The priest continued vociferating about the greatness of Te-erui and asserted that he was the first man. The teachers asked him who was Te-erui's parent. He replied, "Oh, Te-tareva." They then inquired of him whence Te-tareva came; he said, "From Avaiki." Wishing to know where Avaiki was, he said, "It is beneath: Te-tareva climbed up from it; and because he arrived at the top he was called by that name;" whereupon the teachers said, "This land, then, was made before Te-tareva arrived?" "Most certainly," replied the priest. "Then," continued they, "how can Te-erui be the maker of a land which you say was made before even his parent Te-tareva came up from beneath?" This appeared to perplex the priest, and he was silent. They then addressed the assembled multitude upon the being of God, affirming that before anything was made he only existed, and that he was without beginning and is without end. From this topic they proceeded to speak of angels and of one portion of them falling from their original happiness, which was followed by a detailed account of the creation of the world. All this was new to the people, and the interest excited by the announcement appears to have been intense; for if the slightest noise was made there was a general cry of "Be still, be still; let us hear." Thus encouraged, the teachers went on to describe the creation of our first parents, their being

placed in the garden of Eden, their transgression with its consequences, and the love of God in giving his Son to die a sacrifice for sinful man. On hearing this they exclaimed, with one accord, "Surely this is the truth; ours is all deceit." From that time many began to listen attentively and to believe what they heard.

CHAPTER V.

THE progress of Christianity at Aitutaki appears to have been gradual, the converts at times suffering much from the rage of their heathen countrymen, until the month of December, 1822, rather more than a year after my first visit, when two circumstances contributed to the utter overthrow of idolatry in this island. The first was the arrival from Raiatea of the vessel which we had promised to send. The teachers had told the people that a ship would come to inquire after their welfare and to bring them presents and information from their friends. This was believed by a few, but the greater part called them "two logs of driftwood washed on shore by the waves of the ocean," and said that no ship would ever come to inquire after them. Her arrival, however, set the matter at rest; and as the captain showed kindness to the chiefs and made several of them presents of axes and other useful things, their opposition to the teachers was not a little subdued.

There being no quadrupeds in the island save a few millions of rats, we sent from Raiatea a number of pigs and goats, with a variety of useful articles which our people had contributed. The teachers gave the pigs and goats to the king's grandfather, and he on the following morning distributed them among the various chiefs of the island. A powerful impression was thus very generally produced in favor of Christianity. "Behold!" said the

people, "we called these men driftwood, and they have rich friends who have sent an English ship to inquire after them and bring them property such as we never saw before. We ridiculed them and called them liars, and behold they are men of truth!" A few days after the vessel had sailed a general wish was expressed by the people to renounce heathenism and place themselves under Christian instruction. The old grandfather of Tamatoa, however, was firm in his determination to adhere to his heathen superstitions; for being at this time in the midst of an idolatrous feast which was of several weeks' continuance, notwithstanding the wishes of the people the old chieftain determined to remain at the marae and complete the sacred ceremonies. While yet there a beloved daughter was taken dangerously ill. The priests were immediately on the alert, presenting numerous offerings and invoking the gods from morning to evening, day after day, in order to induce them to restore the child to health. The disease, however, increased, and the girl died. The chief was so much affected at the death of his daughter that he determined at once to abandon the gods who were so ungrateful as to requite his zeal with such manifest unkindness, and therefore sent his son early next morning to set fire to his marae. Two other maraes near it caught fire and were also consumed. From thence the son, enraged with the gods for destroying his sister, proceeded to a large marae before which the people were presenting their offerings, and attempted to set it on fire, but was prevented by the worshipers, who seized and dragged him away.

By such circumstances does God in numberless instances work upon the minds of men. This remark

may be illustrated by two important incidents which occurred at Tahiti, one of which resembled that which took place at Aitutaki.

When Pomare, the king of Tahiti, first determined to embrace Christianity and attempt the introduction of it among his people, before taking any decided steps he convened a number of powerful and influential chiefs and stated to them his wishes. Very many made strong objections to the proposed innovation; but Tenania and his wife, who were reigning chiefs of a neighboring island, cordially approved of the king's proposition, stating that they themselves had almost come to a determination to burn their god. This feeling had been induced by the death of a beloved and only daughter who was to inherit their titles and estates, and, as might be expected, was the object in which their affections centred and on whom their hopes were placed. She was a fine girl, about fifteen or sixteen years of age, and when she was unexpectedly taken ill every priest of note, far and near, was applied to, and every god propitiated with the most costly offerings which it was in the power of this mighty chief to command. Still, the disease increased and the child died; and as this happened only a short time before Pomare made his important proposition Tenania and his wife were well prepared by it to enter most cordially into the king's wishes, for they were bitterly enraged against the gods they had in vain endeavored to conciliate. Thus Pomare had the influence of a powerful chief on his side on the very first announcement of his intentions. Tapoa, another chief of equal name, was present at this important consultation. He was a mighty warrior, the Bonaparte of the Tahitian

and Society Islands, and, having conquered all the latter, had come to Tahiti, ostensibly to assist Pomare in regaining his ascendeney in that island, but actually to conquer it for himself. Tapoa was a bigoted idolater, and at the meeting in question expressed his full determination to oppose in every possible way so impious an innovation as the destruction of the gods. Although ill at the time, he removed immediately to Tahiti for the purpose of making arrangements for the battles he expected to fight; but disease made rapid inroads upon his constitution, and he died very shortly after he had attended the meeting of his brother-chieftains. It is the general opinion of intelligent natives to the present day that had Tapoa lived Christianity could not then have been introduced among the people. These events, therefore, show us that although the age of miracles has ceased, God has ample means of effecting the purposes of his love by the ordinary interpositions of his providence, which are equally mighty to the pulling down of the strongholds of heathen superstition and in removing obstacles to the progress of his truth.

As at Tahiti, so at Aitutaki, the downfall of idolatry was accelerated by ordinary occurrences, in which, however, a divine agency was too conspicuous to escape observation. So general and powerful was the impression made on the minds of the people of Aitutaki by the circumstances I have narrated that on the Sabbath day after the death of the chief's daughter the people of several districts came, cast their idols at the feet of the teachers and professed themselves worshipers of Jehovah. During the week the rest followed, so that by the next Sabbath not a professional idolater remained

in the whole island. On the third Sabbath in December, just about fifteen months after the teachers landed on their shores, they had the delightful satisfaction of seeing the whole of the inhabitants convened to worship the one living and true God. Having no house which would contain so great a number of people, they assembled under the shade of a grove of Barringtonia and *mape* or chestnut trees, whose interwoven leaves and thick foliage were at intervals penetrated by the rays of the sun, while the cooling breeze from the ocean swept softly among the branches.

At the conclusion of the services of this memorable day Papeiha requested the people to attend a general meeting which was to be held on the following morning, when subjects of importance would be brought before them. At the appointed hour the whole of the inhabitants of the island assembled, and, after having spoken to them of the immense labor they formerly bestowed in the erection of their maraes in the worship of their false gods, he exhorted them to let their "strength, devotedness and steadfastness in the service of the true God far exceed." He then made the two following propositions: first, that "all the maraes in the island should be burned, and that all the remaining idols should be brought to him, in order that he might forward them to us in Raiatea, that we, with our people, might also rejoice in the triumphs of the word." The second proposition was that "they should commence immediately building a house in which to worship Jehovah." To both these proposals the assembled multitude yielded their cordial consent. As soon as the meeting broke up a general conflagration of the maraes

took place; and so complete was the destruction that on the following morning not a single idol temple remained unmutilated.

The whole population then came in procession, district after district, the chief and priest leading the way and the people following them, bearing their rejected idols, which they laid at the teachers' feet, and then received from them in return a few copies of the Gospels and elementary books. Thus were the labors of two comparatively weak instruments rendered "mighty through God" in effecting the utter overthrow of an idolatry dark, debasing and sanguinary which had shrouded the bygone generations of this verdant little island and held them bound in its fetters.

They commenced immediately the erection of their chapel. The construction of the Aitutaki houses being different from those of Tahiti, and not well adapted for a large building, the teachers had to attend and direct the builders in every particular. When the framework was up they took a reed's length of thatch and thatched up to the ridge-pole; and when the people saw how it was done they were so diligent in their good work that in two days the whole roof, two hundred feet in length. was completed.

Having been taught at Raiatea the art of making lime from coral rock, the teachers determined to plaster the chapel, and therefore desired the chiefs to send their people to cut down a large portion of firewood; and when this was done they requested them to send to the sea for a quantity of coral rock, which was brought to the shore and piled upon the wood. The natives did as they were desired, but could not imagine what all this

singular process of preparation was to effect. At length the teachers requested them to set fire to the wood; and as soon as it began to blaze they could contain themselves no longer, but commenced shouting, "Oh, these foreigners! they are roasting stones! they are roasting stones! Come, hurricane, and blow down our bananas and our breadfruit; we shall never suffer from famine again; these foreigners are teaching us to roast stones." The missionaries told them to wait patiently and they would see the result. At daylight the following morning they hastened to the spot, and to their utter astonishment the burnt coral was reduced to a beautiful powder; and they were so surprised and delighted at its softness and whiteness that they actually whitewashed their hats and native garments, and strutted about the settlement admiring each other exceedingly. A space in the chapel being wattled, the teachers mixed up a portion of the "roasted stone" with some sand and plastered it on the space which had been prepared, taking care to cover it up with mats and to send the people away, lest, prompted by their curiosity, they should scratch it down before it became hard. Early on the next morning they all hastened to see this wonderful sight. The chiefs and common people, men, women and children, hurried to the spot, and when the covering was removed a sheet of beautifully white plastering was presented to their astonished view. All pressed forward to examine it, some smelling it, some scratching it, whilst others took stones and struck it, exclaiming as they retired, "Wonderful! wonderful! The very stones in the sea and the sand on the shore become good property in the hands of those who worship the true God and regard his good word." Thus

singular and beneficial was the impression produced by the introduction of useful arts among this people.

Not succeeding, after six or eight days' search, in discovering Rarotonga, we steered for Mangaia. On reaching the island we descried a number of the natives on a sandy beach waving a white flag, which is a signal universally understood in the islands of the Pacific as intimating a wish for friendly intercourse, or, rather, that the parties waving it should be approached. We replied by a similar signal to induce them to come off to us; but as they showed no disposition to accept our invitation, a boat was lowered from the vessel, and Papeiha, with two other teachers, approached the shore. We gave them strict injunctions not to land, but to converse with the natives from the boat, stating who we were and the object of our visit, and to endeavor by all means to induce the chief of the island to come off with them. The boat returned without success. After some time two canoes approached us, and our boat went toward them; on perceiving which they paddled away as fast as it was in their power, leaped on shore, seized their spears and placed themselves in an attitude of defence. The boat again returned without accomplishing the object of our wishes. The natives came off a third time, when we sent our boat again toward them, and by the exhibition of knives and mother-of-pearl oyster-shells they were induced to allow themselves to be brought to the vessel. After we had so far succeeded we found equal difficulty in getting any one of them to ascend the ship, although we presented to them the chiefs from Aitutaki and the people of Rarotonga, who used all their eloquence to convince them that there was nothing to fear, for that

ours was "a ship of God." After much persuasion one man ventured on board; and the other, as soon as he perceived that the canoe was unloosed from the boat, paddled off in great glee, and appeared determined not again to place himself in so much jeopardy by approaching the vessel. The man who had ventured on board was much agitated, and every muscle in his Herculean frame appeared in motion. He inquired particularly the vessel's name, saying that it was the second they had seen, Tute (Captain Cook's) being the first. Being near the landing-place, we proposed that he should accompany the teachers to the shore, and, apparently delighted with the proposition, with hasty steps he descended the ship's side into his canoe under a pretence of throwing out the water; but finding himself once more safely seated in his own little bark, he untied the rope and paddled away as if for his life, not staying even to gaze upon the dangers he had escaped. Thus our hopes were again blasted. In a consultation upon the subject with the teachers, Papeiha said to us that he should have no objection to land among them. There being no openings in the reef through which the boat could pass to the shore, with a readiness and devotedness that heightened him in the estimation of every one present he offered to leap into the sea and swim through the surf. Being accoutred for his daring exploit, he went into the boat, and on reaching the reef, which extended but a few yards from the shore, he perceived that the natives were all armed, some with stones in their slings and others with their spears poised, ready in a moment to defend their island against the expected invasion. Papeiha addressed them, saying that we were peaceably disposed, and that

he was coming on shore ; but unless they would tie their spears in bundles with their slings he would not venture among them. They immediately did as he proposed, when this devoted man dived into the sea, and was borne on the top of a billow to the shore. Encouraged by his kind reception, he stated to the chiefs and the assembled multitude who we were and what was the object of our visit, and also informed them that we had with us two teachers and their wives whom it was our wish to settle among them. They told him that they should be glad to receive instruction, and requested that he would go to the vessel and return with the teachers immediately. Papeiha accordingly came off and informed us of all that had taken place, stating at the same time that he thought they were an inoffensive people, and that no danger was to be apprehended from them. Some property was immediately put into the boat, and two teachers with their wives, attended by our veteran pioneer, went to the shore.

By the time of their return the natives had unloosed their spears, and again presented a formidable appearance, but upon being desired to bind them up as they had done before, they did so and our people landed. No sooner had the teachers reached the shore than there was a general seizure of their persons and property. One of them had a saw, which the natives grasped, broke into three pieces and tied to their ears as ornaments. A box of bonnets, intended as presents for the chief's wives, was dragged through the water. Of their bedsteads, one took one post, another another, and ran off with their booty. A number of bamboos of cocoanut oil were landed, and this they poured so profusely on each

other's heads that it streamed down their bodies till they glistened as they stood in the sunbeams. Among other things, there were two pigs, animals they had never seen before. These were taken by a chief, who, casting off his own garments, decorated the pigs in the insignia of chieftainship, and sent them into the presence of their majesties the gods. But what completed the catastrophe was their conduct to the poor females, the teachers' wives, whom they carried into the woods, and were proceeding to treat with great brutality, when, terrified at the report of a small cannon which we fired off from the vessel, they ran away. We immediately sent the boat and brought our people off to the vessel; and certainly their appearance was truly deplorable. Their hats and bonnets had been torn from their heads; they had been dragged through water and through mud, and their shirts and gowns were hanging in ribbons about them. Papeiha upbraided the chief with his perfidious conduct in inviting them on shore and then suffering them to be ill-treated. He told him also that they, like himself and his people, were formerly ignorant of the true God and the way of salvation by Jesus Christ, but that Christians from England had come to instruct them, and that now they were desirous of imparting the knowledge of the same precious truths to others. The chief wept and assured him of his sorrow; but stated that in his island, "all heads being of an equal height," his influence was not sufficient to protect them, and therefore, much as he himself wished them to stay, he would rather they would not come on shore again. The chief, it must be allowed, did everything in his power to protect them, and succeeded in rescuing one of the females when in the ex-

tremity of peril. The husbands, being thrown and held down by the natives, were prevented from rendering any assistance to their wives; and our valuable missionary, Papeiha, nearly lost his life, for they put a tiputa* over his head and commenced twisting it for the purpose of strangling him; but, happily, he had the presence of mind to introduce his hand into the aperture, which preserved his throat.

Thus our pleasing anticipations were frustrated, and our poor people suffered "the loss of all things" in attempting to introduce the gospel into Mangaia.

We left the island with feelings of deep regret, but resolved to embrace the first opportunity of sending two single men, who, we had every reason to hope, would suffer no other inconvenience than the loss of their property. Accordingly, a few months after our return to Raiatea, as the deputation intended to touch at Mangaia on their way to New South Wales, it was determined that some native teachers should accompany them. Davida and Tiere, two unmarried members of the church at Tahaa, offered their services to carry the gospel to that island; and on reaching it these two devoted men, as Papeiha had done before them, leaped into the sea and swam to the shore, taking nothing with them but the light dresses which they wore and a portion of the New Testament in the Tahitian language, which was carefully wrapped up and tied upon their heads. Contrary to expectation, they were kindly re-

* The tiputa is, like the Spanish poncho, a piece of cloth about three-quarters of a yard wide and three yards long, with a slit in the centre, through which the head is put, so that the garment hangs down before and behind.

ceived, an afflicting dispensation of Providence having very much subdued the violent spirit of the people and prepared the way before them; for soon after our visit a disease broke out which proved exceedingly fatal, the infant and the aged, the chieftain and the peasant, falling alike beneath its deadly influence. Ascribing this calamitous visitation to the vengeance of the "God of the strangers" whom they had ill-treated, they collected all the property which had been taken from us and cast it into an immense cavern in one of the mountains, making a vow to the "God of the strangers" that "if he would suspend the execution of his vengeance and conduct his worshipers again to their island they would receive them kindly and give them food to eat."

Thus, again, we had the pleasing task of recognizing the timely interposition of an all-wise and overruling Providence, adapting the means he employs to the circumstances of the people whose minds are to be influenced. And it must be allowed that the event just narrated was calculated to produce as powerful an impression upon the minds of such a people as if they had been the eye-witnesses of a miraculous display of divine power.

CHAPTER VI.

ON leaving Mangaia we steered for Atiu. To this island our brother-missionary, Mr. Orsmond, had sent two teachers some two or three months before our arrival. We found them in a most pitiable condition, having been stripped by the natives of every article of property, suffering exceedingly from hunger and much disheartened by their want of success. We had not been long near the island when we perceived a large double canoe approaching us, in the centre of which, on an elevated stage, was seated the principal chief. His person was tall and slender and his aspect commanding. He was clothed in a white shirt, having a piece of Indian print girt around his loins; his long and beautiful black hair hung gracefully over his shoulders or waved in the passing breeze as with the motion of his body he kept time to the rowers. We gave him a hearty welcome on board. Our friend from Aitutaki was so full of zeal for the conversion of his brother-chieftain that as soon as he reached the deck he led him away from us, and commenced his work by informing him that the maraes of Aitutaki were demolished, the great idols burnt and the smaller ones on board the ship to be conveyed to Raiatea, the island from which the teachers came who had instructed him. To this he added that a large white house make of *toka tuna*—burnt or roasted stone—had been

erected and dedicated to the worship of Jehovah, who was the only true God. "All our offerings to our false gods," continued this now Christian chief, his countenance gleaming with animation as he spoke, "cannot procure us pardon; but God has given his Son Jesus Christ to die for us, and through him mercy is bestowed. I am come," said he, "to advise you to receive the good word. Our gods were one formerly; mine are now all abandoned, many of them destroyed: let us both worship one God again, but let it be the true God." In confirmation of his statements he led the astonished chieftain into the hold of the vessel and exhibited to his view their once dreaded and, as they imagined, powerful gods, which were lying there in degradation. By some circumstance which I do not now recollect this chief was induced to remain on board during the night, and the following day, being Sabbath, he attended worship. In the course of my address I read and commented upon what is said by David and Isaiah in reference to idols. The mind of Roma-tane was powerfully impressed by these vivid representations of the folly of idolatry, especially by the words, "with part thereof he roasteth roast, and is satisfied; and the residue thereof he maketh a god and worshipeth it, and prayeth unto it, and saith, Deliver me, for thou art my god." Nothing could be better calculated to make an impression on the mind of an intelligent South Sea islander than these inimitable verses of inspired truth; indeed, the effect is likely to be far greater than that produced on the mind of an English reader. The natives have two words not very much unlike, but expressive of opposite ideas—*moa* and *noa*, the *moa* meaning sacred, and *noa* the very reverse of sacred.

All that pertains to the gods is the superlative of *moa*, and all that pertains to food and the cooking of food the superlative of *noa*. The idea now for the first time darted with irresistible force into the mind of Roma-tane, and he perceived at once the excessive folly of making a god and cooking food from one and the same tree, thus uniting the two opposite extremes, the *moa* and the *noa*. The astonished chief appeared some time lost in wonder. At length he retired and spent the whole of the night in conversation with the teachers and chiefs from Aitutaki about the wonderful truths he had heard, frequently rising up and stamping with astonishment that he should have been deluded so long, and expressing his determination never again to worship his idol gods. "Eyes, it is true," said he, "they have, but wood cannot see; ears they have, but wood cannot hear."

Very early the following day the teachers came to us with this pleasing intelligence; and in a subsequent conversation with the chief he expressed to us his full determination to demolish his maraes, to burn his idols and to commence immediately erecting a house for the worship of Jehovah. We proposed that he should accompany us to the Society Islands; to which he objected, saying that he should not go under the same favorable circumstances as his brother-chief from Aitutaki; besides which he wished at once to commence the good work, and expressed a desire to purchase an axe from us with which to cut down trees for the posts of "God's house." The chief was now in haste to leave us; but, having heard that there were two small islands in the vicinity of Atiu, one of which was unknown to Europeans, we determined to go in search of them, and learning that Roma-tane

was the chief, we proposed that he should accompany us and use his influence in procuring a favorable reception for the teachers who were repulsed from Mangaia. In addition to this motive we thought that a few days' further intercourse with us might prove beneficial to our new convert, and were therefore glad when he acceded to our proposal. The first evidence which he gave of his sincerity was an authoritative command that no persons should cut or scratch their heads and faces on account of his absence; which they commonly do under such circumstances with sharp stones and sharks' teeth.

On our arrival at Mitiaro the king sent for the resident chief of the island, to whom he stated that the object of his visit was to exhort him and the people to burn the maraes, abandon the worship of their gods and place themselves under the instruction of a teacher whom we were about to leave with them, and who would teach them the word and worship of the true God, Jehovah. He wished, moreover, that the house they were erecting for himself should be converted into a house of prayer under the direction of the teacher. The people listened with astonishment, and inquired if the gods would not be all enraged and strangle them. "No," replied the king; "it is out of the power of the wood that we have adorned and called a god to kill us."—"But," said one, "must we burn Tarianui (or Great Ears)?"*—"Yes," replied the king; "commit him and all the evil spirits to the flames." He then requested them to behave with kindness to Taua the teacher, and give attention to his instructions. Having asked the king if he would not come to the celebration of the great festival which he

* The name of a god of which the king himself was the priest.

had ordered them to prepare, he replied that he should, but that it would be on different business. "I shall come," said the chief, "to behold your steadfastness in this good work and your kindness to the teachers you have received."

Having been graciously prospered to the utmost bounds of our expectation at Mitiaro, we proceeded with grateful hearts and excited expectations in search of Manke, which we succeeded in finding without much difficulty, the chief having directed us correctly. On arriving at this island the king conducted the teacher and his wife to the shore. Tararo, the chief, and a number of the people, were waiting on the beach to welcome their king. The first words he uttered as he leaped on shore were, "I am come to advise you to receive the word of Jehovah, the true God, and to leave with you a teacher and his wife who will instruct you. Let us destroy our maraes and burn all the evil spirits with fire: never let us worship them again. They are wood, which we have carved and decorated and called gods. Here is the true God and his word, and a teacher to instruct you. The true God is Jehovah, and the true sacrifice is his Son Jesus Christ." He exhorted them also to erect a house in which to worship the true God, and to be diligent in learning his good word. After the astonishment produced by the king's address had subsided a little, the natives replied that as he assured them it was a "good word and brought salvation," they would receive it and place themselves under the instruction of the teacher. Roma-tane then invited the principal chief Tararo and his wife to attend family worship that evening, to which they consented. After this they inquired of the king when they might expect

him at the great festival which they were preparing for him, and at another called Takurua, at which the most obscene ecremonies were performed. He replied that all those infamous customs connected with the worship of their false gods should now be abandoned; but that he would visit them again to behold their steadfastness in the good word. After this he exhorted the people to behave kindly to Haavi and his wife, and to supply them with plenty of food. He then gave them a new house, which had been erected for himself, shook hands with them affectionately and came on board the vessel. Were three islands ever converted from idolatry in so short a time so unexpectedly?—islands almost unknown, and two never before visited by any European vessel. In, as it were, one day they were induced to consent to the destruction of objects which former generations had venerated, and which they themselves looked upon as most sacred.

It is a pleasing reflection that the very first vessel which visited the islands of Mitiaro and Mauke carried to them the glad tidings of salvation. In this people the words of the Psalmist have a striking fulfillment: "As soon as they hear of me they shall obey me; the strangers shall submit themselves unto me." The sun had risen with his wonted splendor, gilding the eastern heavens with his glory, and little did the inhabitants of Mauke and Mitiaro imagine that before he retired beneath the horizon in the western sky Ichabod would be written upon the idolatry of their ancestors. How sudden and unexpected at times are the gifts of a bountiful Providence! How unlooked for, unsought, the communications of God's mercy! The king of Atiu came on

board of our vessel to gratify his curiosity, and was at that time a bigoted idolater, having even threatened to put the teachers to death, but was induced to embrace the truth himself—to use his influence in overthrowing the superstitions of ages in two islands, and then to return to his own with a full determination to do the same there. Could we be restrained from exclaiming, "It is the Lord's doing, and it is marvelous in our eyes"? Our troubles at Mangaia were forgotten in the joy we now experienced, and the present failure at that island was compensated by the abundant success which attended us here.

The next vessel which visited Mauke was His Majesty's superb frigate the Blonde, commanded by the Hon. Captain Lord Byron, who had just conveyed the bodies of the deceased chiefs of the Sandwich Islands to their own country. From the published narrative of that voyage I present the following extract:

Extract from the Voyage of H. M. Ship Blonde, Captain the Right Hon. Lord Byron, Commander.

"On the 8th of August, to our great surprise, land was descried from the masthead; and, as it was uncertain, from its position, whether it was one of the islands discovered by Captain Cook, we bore up for it. A boat was lowered, and Mr. Malden, with a reconnoitring-party, proceeded to the shore, with strict injunctions, however, to be very cautious in endeavoring to ascertain the disposition of the natives before he attempted to land among them. On our approaching the island we attempted, by signs, to induce a man to swim off to the boat; this he naturally enough refused to do, but from

his gesticulations we understood that there was no landing-place there, yet on the other side of the island we should find one.

"Next morning we proceeded to the lee side of the island, and, perceiving several canoes coming off to us, we lay-to for them. The first person that reached us was a single man, whose costume soon convinced us that we were not the first visitors of this solitary place. He wore a straw hat shaped like a common English hat, and besides his *maro*, or waistcloth, he wore a cloak of *tapa*, of the same form with the South American poncho. While we were questioning our visitor another canoe of very singular construction came alongside of us. Two persons, who, by their dress and appearance, seemed to be of some importance, now stepped on board, and, to our great surprise, produced a written document from that branch of the London Missionary Society settled at Otaheite, qualifying them to act as teachers in the island of Mauke. They were very fine-looking men, dressed in cotton shirts, cloth jackets and a sort of petticoat of very fine mat, instead of trousers.

"They were much astonished at everything they saw on board the frigate, though it appeared they were not ignorant of the use of guns and other things; but they evidently had never seen so large a vessel. The galley-fire and the players on wind instruments in the band seemed to surprise and delight them more than anything. Our bread they ate after smelling it, but it is impossible to describe their faces of disgust on tasting the wine.

"As soon as their curiosity was satisfied we determined to avail ourselves of their local knowledge as guides and

to go on shore. We embarked in two boats, taking one of the missionaries in each; but we found the surf on the beach so violent that we got into the natives' canoes, trusting to their experience for taking us safely through: this they did with admirable dexterity, and our passage in the canoes convinced us that no boat of ours could have effected a landing. When we arrived it appeared as if the whole male population had assembled to greet us; the only two women, however, were the wives of the missionaries, decently clothed from head to foot. Each individual of this numerous assembly pressed forward to shake hands, and seemed unhappy till the sign of friendship had passed: this ceremony being over, they conducted us toward their habitations, which were about two miles inland. Our path lay through a thick shady wood, on the skirts of which, in a small open space, two handsome canoes were building. They were each eighty feet long, the lower part, as usual, of a single tree hollowed out with great skill. The road was rough over the fragments of coral, but it wound agreeably through the grove, which improved in beauty as we advanced; and at length, to our surprise and pleasure, terminated in a beautiful green lawn, where were two of the prettiest whitewashed cottages imaginable, the dwellings of the missionaries.

"The inside of their dwellings corresponded with their exterior neatness. The floors were boarded: there were a sofa and some chairs of native workmanship; windows with venetian shutters rendered the apartments cool and agreeable. The rooms were divided from each other by screens of tapa, and the floor was covered with colored varnished tapa resembling oil-cloth. We were exceed-

ingly struck with the appearance of elegance and cleanliness of all around us, as well as with the modest and decorous behavior of the people, especially the women.

"After partaking of the refreshment offered us by our hostess, which consisted of a baked pig, bread-fruit and yams, we accompanied the missionaries to their church. It stands on rising ground about four hundred yards from the cottages. A fence composed of the trunks of cocoanut trees surrounds the area in which it stands. Its form is oval, and the roof is supported by four pillars which bear up the ridge. It is capable of containing two hundred persons. Two doors and twelve windows give it light and air; the pulpit and reading-desk are neatly carved and painted with a variety of pretty designs, and the benches for the people are arranged nearly round. Close to the church is the burying-place, which is a mound of earth covered with green sward; and the whole has an air of modest simplicity which delighted no less than surprised us."

After giving a short account of the introduction of Christianity among this interesting people, the writer proceeds:

"Thus, in one day, and that the first in which a vessel from the civilized world touched there, the superstitions of ages were overturned, and the knowledge of the true God brought among a docile and, generally speaking, innocent people.

"On our return to the beach one of the missionaries accompanied us. As we retraced our steps through the wood the warbling of the birds, whose plumage was as rich as it was new to us, the various-tinted butterflies that fluttered across our path, the delicious climate, the

magnificent forest trees, and, above all, the perfect union and harmony existing among the natives, presented a succession of agreeable pictures which could not fail to delight us."

I called at the island shortly after the visit of the Blonde. The missionaries and people spoke with gratitude and delight of the kindness shown to them by Lord Byron and other gentlemen, while they exhibited the valuable presents which had been received from their generous visitors.

The work at Atiu was equally rapid. Messrs. Tyerman and Bennet were the next visitors to that island, and the first intelligence they received on approaching it was that the whole population had renounced their idols, and had built a large chapel. This great work had been accelerated by the arrival of a boat of mine, which had been sent to Tahiti to communicate the painful intelligence of the death of Mrs. Threlkeld, the wife of my excellent coadjutor. She arrived in safety at Tahiti, but on her return to Raiatea lost her way; we therefore concluded that she had sunk and that the crew had perished at sea. But in this we were happily mistaken; for, after having been driven about the ocean for six weeks, during which time they suffered exceedingly from hunger and thirst, they reached Atiu. Here, by the attention of their brethren the teachers and the hospitality of Roma-tane, they soon regained both flesh and strength. Several of them immediately united with the teachers in preaching the gospel and instructing the people; the effect of which was that the remaining half of the population, till then unconverted, believed and cast away their idols. "Now we know," said many, "that this religion is true; for

these people could not have come here to deceive us; they were driven by the waves of the ocean, and, behold! they have their books with them, and the God to whom they prayed has preserved them." Here, again, we have another striking indication of an overruling Providence, and are shown how distressing events are often made subservient to God's designs of mercy: "His ways are past finding out." The crew in this boat would, in all probability, have perished had it not been for a little pot of rice which a friend had sent to Mrs. Williams. They had exhausted all their food, and long before had drunk every drop of water, when they divided out the rice and ate it, a grain at a time, moistening their mouths by dipping the fibrous husk of the cocoanut in oil and thoroughly masticating it. They spent their time in reading the Scriptures, singing hymns and praying to God to preserve them from perishing by famine or being drowned in the ocean. So great was the regard they paid to the Sabbath that the individual who had charge of the boat informed me that on one occasion a large fish continued near them for a considerable time, which they could easily have caught; but, although nearly famished, they held a consultation whether it was right for them to take it, and determined "that they would not catch fish on a Sabbath day." God graciously heard their prayers, conducted them to Atiu, rendered them useful there and afterward restored them to their relatives and friends. I mention this circumstance to show the tenderness of their consciences, and not as approving of the ignorance in which it originated. Had they known the meaning of the Saviour's words, "I will have mercy, and not sacrifice," they would of course have taken the fish.

A variety of interesting little incidents occurred at Mauke and Mitiaro, where the natives had never before seen Europeans or European animals. The simple-hearted inhabitants were much astonished at our appearance, took hold of our hands, smelt us, turned up our sleeves, examined us most minutely, and, being delighted with the whiteness of our skin, concluded that we must be very great chiefs.

When the boat was put into the sea they involuntarily shouted, "It will upset! it will upset! it has no outrigger!" On seeing the goats they called to their companions to come and look at the wonderful "birds with great teeth upon their heads." These innocent expressions of ignorant astonishment, with others too numerous to mention, show the impression made upon a barbarous people by their first intercourse with civilized man. Our fish-hooks they looked upon with ineffable contempt, and, placing them beside the thick hooks made from cocoanut-shells, pearl-shells and wood, exclaimed, "If the fish break these that are so thick and strong, alas for such slender things!"

We had still one more island to seek; and, finding Roma-tane exceedingly intelligent, we inquired of him if he had ever heard of Rarotonga. "Oh yes," he replied; "it is only a day and a night's sail from Atiu; we know the way there." This information delighted us, but when we inquired the position in which it lay he at one time pointed in one direction and at another in quite the opposite. But this was soon explained; for the natives in making their voyages do not leave from any part of an island, as we do, but invariably have what may be called starting-points. At these places they have certain landmarks by which they steer until the stars be-

come visible; and they generally contrive to set sail so as to get sight of their heavenly guides by the time their landmarks disappear. Knowing this, we determined to adopt the native plan, and took our vessel round to the "starting-point." Having arrived there, the chief was desired to look to the landmarks while the vessel was being gradually turned round, and when these ranged with each other he cried out, "That's it! that's it!" I looked immediately at the compass, and found the course to be S. W. by W.; and it proved to be as correct as if he had been an accomplished navigator. I mention this circumstance because I think it of universal importance to all persons, in every scientific or other expedition, who seek information from natives, to allow them to communicate it in their own way. Had we not adopted the method we did, in all probability Rarotonga would have been unblessed with the knowledge of salvation to the present day.

When we had accomplished all we could at Atiu, a large double canoe came off for our interesting guest, to whom we presented an axe or two "to cut down trees for posts for the house of God," with some other useful articles. He then took an affectionate farewell of us, seated himself upon his elevated stage, beat time to the rowers and hastened on shore to carry the important purposes of his mind into execution—not, as he came on board, a bigoted idolater, but a convert to the truth.

CHAPTER VII.

AFTER leaving Atiu we were baffled and perplexed for several days by contrary winds. Our provisions were nearly expended and our patience all but exhausted, when, early in the morning of the day on which we discovered the island, the captain came to me and said, "We must, sir, give up the search or we shall all be starved." I replied that we would continue our course till eight o'clock, and if we did not succeed by that time we would return home. This was an hour of great anxiety; hope and fear alternately agitated my mind. I had sent a native to the top of the mast four times, and he was now ascending for the fifth, and when we were within half an hour of relinquishing the object of our search, the clouds which enveloped its towering heights having been chased away by the heat of the ascending sun, he relieved us from our anxiety by shouting, "*Teie, teie, taua fenua, nei!*"—"Here, here is the land we have been seeking!" The transition of feeling was so instantaneous and so great that, although a number of years have intervened, I have not forgotten the sensations which that announcement occasioned. The brightened countenances, the joyous expressions and the lively congratulations of all on board showed that they shared in the same emotions; nor did we fail to raise our voices in grateful acknowledgment to Him who had graciously "led us by a right way."

It would be pleasant to linger here and to describe the varied feelings we experienced as the lovely island unveiled its beauties to our view. The high mountains, the rocky eminences and the luxuriant valleys called forth our admiration, the recollection of the degraded state of the inhabitants extorted the tear of sympathy, while the doubtful nature of our reception awakened intense solicitude. We "wondered and held our peace, to wit, whether the Lord would make our journey prosperous or not."

On reaching the island the canoe we purchased at Aitutaki was sent on shore with one of the natives of Rarotonga, Vahineino and Papeiha. Meeting with a most favorable reception, a consultation was immediately held with an immense assemblage of the natives under the shade of a grove of temanu trees, when the teachers stated the object of our voyage, informed the people of the renunciation of idolatry at the various islands we had visited, and added that we had brought their own people from Aitutaki, with Christian teachers whom it was our wish to leave at the island to instruct them in the knowledge of the true God and the way of salvation by his Son Jesus Christ. All appeared delighted, and the king determined to come on board and conduct them to the shore.

We gave him a most cordial welcome, and introduced to him his people, among whom was his own cousin. He was particularly delighted to see her; they rubbed noses most cordially and fell on each other's neck and wept. After much interesting intercourse it was arranged that the teachers, with their wives, the natives of Rarotonga and Papeiha, should accompany the king on shore.

They did so, and we stood off for the night, rejoicing and praising God for all the delightful and important events of the day.

The king, whose name is Makea, is a handsome man in the prime of life, about six feet high and very stout, of noble appearance and of a truly commanding aspect. His complexion is light, and at the time of which I write his body was most beautifully tatooed, and slightly colored with a preparation of turmeric and ginger which gave it a light orange tinge, and in the estimation of the Rarotongans added much to the beauty of his appearance.

Early on the following morning the teachers, with their wives, came off to the vessel, and to our surprise and deep regret gave us an account of the terrible treatment the females had experienced during the greater part of the night. The women exhibited their tattered garments in confirmation of their tale of woe. It appears that a powerful chief who had conquered the principal part of the island had come with a large retinue for the purpose of taking one of the female teachers as his wife. He already had nineteen, and the teacher was to have been the twentieth and the chief of the seraglio. Tapairu, the cousin of Makea, who was a person of influence and a woman of great intrepidity, argued, wept and even fought for the preservation of those from whom she had received so much kindness; and to her alone, under God, may we attribute the deliverance on that trying occasion. All the chiefs were anxious that the teachers should remain, affirming that it would be very good for the men to teach them the word of God and for the chiefs to have their wives.

These statements will give the reader some idea of the licentiousness of heathenism as it exists before one ray of Christian light has beamed upon its darkness. It so outrages all decency that the heart is hurried away in horror and disgust from the contemplation of the deep moral degradation into which our race is sunk.

Discouraged by the reception we had met with, we were about, for a time, to abandon this inviting field of labor when our excellent friend Papeiha, instead of uniting with us in useless regrets, offered to remain alone at Rarotonga, provided we would send a coadjutor, whom he named, from Raiatea. We rejoiced in the proposition; and, leaving his property in the vessel after taking an affectionate farewell of us, this truly devoted man got into a canoe and went on shore, carrying nothing with him but the clothes he wore, his native Testament and a bundle of elementary books. The two men and four women, natives of Rarotonga, whom we had brought from Aitutaki had all embraced Christianity some time before, and promised steadfastly to maintain their profession among their heathen countrymen. Thus Papeiha was not left desolate, but surrounded by a little company who were ardently attached to him, and who were indebted to his instructions for all they knew of the religion of the gospel. We left him with a prayer that his little flock might become the germ of a Christian church in Rarotonga, and that by their instrumentality the incorruptible seed of the word might be scattered throughout its numerous population. Nor were we disappointed, for by the time Tiberio, Papeiha's colleague, arrived, which was about four months after our departure, he and his little band had received many additions to

their number. And when our esteemed friends, Messrs. Tyerman and Bennet, visited the island, but a little more than a year after its discovery, the whole population had renounced idolatry and were engaged in erecting a place of worship six hundred feet in length.

To this speedy and delightful result of our labors the various conversations which our people had held with the natives may in a great measure have contributed. Our native sailor, Faaori, who was the bearer of the message from Aitutaki, was busily employed during the whole of our stay in hearing and answering their questions. One inquired of him where *Taimoana*, the great drum, was, which the two priests, *Paoauri* and *Paoatea*, took to Raiatea. Another demanded, "Why did you Raiateans kill those men whose death induced the gods to remove our island to its present situation?"* The king was anxious to know where great Tangaroa was. Faaori replied, "He is burned, and we shall never worship him again." He then asked if many of the people were not strangled by the gods in anger, and was assured that not a single individual was hurt. The king then inquired who burned the gods—the Cookees† or Tamatoa and his people. Faaori told him that the Cookees had taught them the folly of idolatry, and had given them instruction in the word and worship of Jehovah, the true God, and

* This evidently shows that the Rarotongans have the same traditions as the Raiateans; and by the variety of information they possessed relative to the Society Islands generally, but most especially Raiatea, that being the grand emporium of idolatry, it is certain that at some former period more frequent communication must have existed between the islanders.

† A name given by the natives to all English people, from their having heard of Captain Cook.

that they themselves destroyed the maraes and burned the gods. The king inquired of Faaori who was the first man according to the Cookees' account. He replied, Adam. The people affirmed that it was Tiki. Faaori then asked them who was the first woman. They answered, Tiki's wife. He inquired of them where she had come from. To this question they could give no answer. He then told them the first woman's name was Eve, and that she was a rib taken out of the first man that Jehovah made. They inquired how that was possible. He informed them that God caused a deep sleep to fall upon the first man, and took out a rib, of which he made the first woman. This was all new to them, and they listened with intense interest to his statements, many exclaiming, "Perhaps this is truth." They then asked whether the bodies of those who embraced this word would die. Faaori told them that the body would die, but that the soul was described in the word of God as of the greatest value, and that the souls of all who believed in Jesus Christ would live for ever. Having inquired how the Raiateans acted in war, he informed them that while in the service of Satan they were exceedingly cruel to each other, that women were barbarously treated and that children had skewers run through their ears and were strung together; but that now they had ceased to fight, and, instead of being pierced with spears or beaten to death with the clubs of the warriors, they died in peace in their own habitations surrounded by their friends.

"And," continued this useful man, "out of pure compassion we have come to bring these blessings to you before you entirely destroy each other by your wars and

the worship of your infamous gods." The natives then asked Faaori what the *tuetue* was. As he did not comprehend this, they knelt down, shut their eyes and began to mutter, when he understood their meaning, and informed them that it was prayer, and that while they were ill-treating the teachers they in turn were praying to God Jehovah to change their hearts and incline them to receive the word of salvation.

But perhaps the following most remarkable circumstance may have contributed in no small degree to induce the people thus speedily to embrace the truth: A heathen woman had, by some means or other, been conveyed from the island of Tahiti to Rarotonga, and on her arrival she informed the Rarotongans of all the wonders she had seen, stating that *they* were not the only people in the world; that there were others entirely white, whom they called Cookees; that Captain Cook had been to her island; and that, subsequently to his visit, the servants of Jehovah and Jesus Christ the white man's God had come and were still residing there; that at her island they had ceased to use stone axes for hewing their trees, for those servants of Jehovah and others had brought sharp things which they called *opahi*, with which they could cut trees down with the greatest facility; that they had also ceased to use human bones as tools for making canoes and building houses, for the same people had brought them sharp hard things with which they could effect their work with far greater ease; that their children did not now cry and scream while they had their hair cut, as they formerly did when it was performed with sharks' teeth, for the Cookees had brought them bright things, which were so sharp that the opera-

tion afforded pleasure rather than pain; and that they had no need now to go down to the water to look at themselves, because these wonderful people had brought them small shining things, which they could carry about with them, and in which they could see themselves as plainly as they could see each other. These, with a variety of other *mea tu ke*, or very strange things, which this heathen female told the astonished inhabitants of this secluded garden of the ocean, excited so much interest that the king, Makea, called one of his children "*Tehovah*" (Jehovah) and another "*Teetectry*" (Jesus Christ). An uncle of the king, who we hope at this time is a truly good man, erected an altar to Jehovah and Jesus Christ, to which persons afflicted with all manner of diseases were brought to be healed; and so great was the reputation which the marae obtained that the power of Jehovah and Jesus Christ became great in the estimation of the people.

With grateful hearts we now turned our faces homeward, where after eight or ten days' sail we arrived in safety. And, as other warriors feel a pride in displaying the trophies of their victories, we hung the rejected idols of Aitutaki to the yard-arms and other parts of the vessel, entered the harbor in triumph, sailed down the settlement and dropped anchor amidst the shouts and congratulations of our people.

On the following Friday evening the idols were suspended about the chapel, the chandeliers of which were lighted up as before. Service was commenced by singing, in the native language, the Jubilee hymn, "*Tuoto 'tu*," "Blow ye the trumpet, blow," etc. Having given a brief outline of the voyage, the chiefs from Aitutaki

were introduced to the assembly, when several addresses were delivered by the natives, of which the two following are specimens:

"This, dear friends," said Tuahine, "is not the first day of my joy. These *varua ino* were seen through the telescope, while hanging to the yard-arms of the vessel as she entered the harbor. Behold! we now see them hanging here. There are some things we term the poison of the sea; these idols hanging here were the poison of the land, for both body and soul were poisoned by them. But let us rejoice, their reign is over. We did not think that they would have been obtained so soon."

Addressing himself to the regardless and unconverted portion of the assembly, he said:

"Behold! these are still your gods, although you do not acknowledge them;" and then he exhorted them, earnestly and affectionately, to turn to Jesus, by whose power alone these idols were conquered. "And how," added he, "can you resist his power? The gods of the wood are food for the fire, but the God without form is beyond your strength: his head cannot be reached. These gods are conquered, but the invisible God will remain for ever. The idols now hanging in degradation before us were formerly unconquerable, but the power of God is gone forth, by which men become Christians and savages brethren in Christ."

A second arose and said:

"We have been praying that God would exert his power and cause his word to grow, that his good kingdom might come; and now, behold! every man with his own eyes may see the effects of that power. These idols have not been obtained by spears clotted with human

blood, as formerly—no guns, no clubs, no other weapon but the powerful gospel of our Lord Jesus Christ. Formerly all was theirs, pigs, fish, men, women and children, and now behold them suspended in contempt before us! This is not the commencement of our joy. We saw the idols hanging about the vessel, and gladness sprang in our hearts. They called our ship the ship of God, and truly it was so, for it carried the gospel to distant lands and brought back the trophies of its victory. Does praise grow in every heart? Is joy felt by all? Then let us not only rejoice that 'devils are subject to us, but also that *our* names are written in the book of life.'"

I obtained from the chief of Aitutaki a short account of the relics of idolatry. Twenty-five of these I numbered, and transmitted, with their names and history, to the deputation, then at Tahiti; six others were sent to England, and many of them are now in the Missionary Museum. The following selection may give the reader a general idea of the whole:

No. 2. An idol named Te-rongo, one of the great deities, called *kaitangata*, or man-eater. The priests of this id l were supposed to be inspired by the shark.

No. 8. Tangaroa, the great national god of Aitutaki and of almost all the adjacent islands. He holds the net with which he catches the spirits of men as they fly from their bodies, and a spear with which he kills them.

No. 15. A rod, with snares at the end, made of the fibres of the cocoanut husk, with which the priest caught the spirit of the god. It was used in cases of pregnancy when the female was ambitious that her child should be a son and become a famous warrior. It was also employed in war-time to catch the god by his leg to secure

his influence on the side of the party performing the ceremony.

No. 18. Ruanuu, a chief from Raiatea, who ages ago sailed in a canoe from that island and settled at Aitutaki. From him a genealogy is traced. He died at Aitutaki, and was deified as *Te atua taitai tere*, or the conductor of fleets. The Raiateans have several interesting traditions connected with Ruanuu. To this idol was appended an old tattered silk handkerchief and the foot of a wine-glass, both of which were obtained from Captain Cook's vessel and dedicated to Ruanuu, "the god or guide of fleets," for conducting that celebrated navigator to their shores.

No. 25. Taau, with his fan, etc., the god of thunder. When the thunder peals, the natives said that this god was flying, and produced this sound by the flapping of his wings.

While procuring from the chief the descriptions above given he begged of me to allow the idols to be burned in cooking food, and not sent to England, as they would expose his folly. Pomare, it will be recollected, wished his to be sent, in order "that English people might see what foolish gods Tahiti worshiped."

CHAPTER VIII.

THE Hervey group was next visited by my esteemed colleague, Mr. Bourne, who was much delighted with the great progress that had been made at all the islands. He opened several places of worship and baptized a great number of the natives.

Our friend the chief of Atiu had performed all that he had promised, and, having completed the chapel, he was employed in erecting for himself a plastered house seventy-three feet in length and thirty in breadth. Just before Mr. Bourne's arrival the captain of an English whaler which had been at the island left the following written testimony to the kind attention he had received from the inhabitants:

"I visited this island for the purpose of obtaining refreshments, and, although in some measure prepared to expect civility, their excessive kindness exceeded my utmost expectations. They appear a mild and inoffensive people and have no warlike instruments among them. We remained here on Sunday, and never in any country saw such attention paid to the Sabbath."

In reference to Aitutaki, Mr. Bourne says:

"They have built a coral pier six hundred feet in length and eighteen feet in breadth. The number of plastered houses in the settlement is one hundred and forty-four, in many of which are bedsteads and sofas.

The female teachers have taught the women to make good bonnets. They are diligent in learning, and numbers can read. Family and private prayer is very general. Everything has remained quiet since our last visit; neither war nor rumor of war has been seen or heard, although formerly it was their greatest delight, and the bodies of their slain enemies formed the horrible repast at the conclusion of every engagement."

Respecting Rarotonga, after having given an account of the large congregations to which he preached, the numbers he baptized and the general progress which had been made, Mr. Bourne observes:

"Much has been said in Europe concerning the success of the gospel in Tahiti and the Society Islands, but it is not to be compared with its progress in Rarotonga. In Tahiti, European missionaries labored for fifteen long years before the least fruit appeared. But two years ago Rarotonga was hardly known to exist, was not marked in any of the charts, and we spent much time in traversing the ocean in search of it. Two years ago the Rarotongans did not know that there was such good news as the gospel, and now I scruple not to say that their attention to the means of grace, their regard to family and private prayer, equals whatever has been witnessed at Tahiti and the neighboring islands. And when we look at the means, it becomes more astonishing. Two native teachers not particularly distinguished among their own countrymen for intelligence have been the instruments of effecting this wonderful change, and that before a single missionary had set his foot upon the island. I could not help earnestly desiring the presence of my brother Williams, that, as we shared in the disappointments

experienced in our last voyage, we might share the joy which the change that has since taken place is calculated to produce."

By a vessel that touched there some short time after I received letters from Papeiha and his colleague, stating that they enjoyed uninterrupted prosperity, and expressing a wish that I would come and spend a few months with them, as the work was "so heavy that they could not carry it." I therefore determined to embrace the first opportunity of doing so.

Mr. and Mrs. Pitman, who were at New South Wales on their way to the islands when the deputation arrived there, resolved, upon the advice and representations of those gentlemen, to settle at Rarotonga. With this intention, on their arrival at the Society Islands they came to reside with us at Raiatea to obtain a knowledge of the language and wait until a companion should arrive from England, the delicate health of both Mr. and Mrs. Pitman rendering it unadvisable that they should proceed there alone. On being made acquainted with our determination to revisit Rarotonga, they gladly embraced the opportunity of accompanying us. After a tedious passage, we landed, on Sabbath, the 6th day of May, 1827, amidst the greatest concourse of people I had seen since we left England. In doing so we were exposed to very considerable danger, for, there being no proper harbor, we were obliged to get into the boat at a distance of three miles from the shore. The wind was very boisterous, the sea exceedingly rough and our boat so old and leaky that Mrs. Williams was obliged to sit in the bottom baling out the water. We landed, however, in safety amidst the congratulations of the multitude who had just left

the chapel after morning service, and who, compared with what they were when I first visited them, "were clothed and in their right mind." All the females wore bonnets and were dressed in white cloth, whilst the men wore clothes and hats of native manufacture. The change thus presented was peculiarly gratifying.

On the following days our communication with the ship was as dangerous as when we landed, and on the third morning we received a letter from the captain stating that his vessel had sustained so much injury that he could remain no longer. Mr. Pitman and myself immediately went on board, got our clothes and a few other things into the boat, wrote a hasty note or two and left the vessel. We were, however, much appalled at our situation, for we had but two oars, the boat was very deeply laden, the sea was running high, it blew a gale of wind and we were six or seven miles from the shore. Providentially, a large double canoe that had been to fetch some natives from the ship came to our assistance, and after several hours' hard labor we happily reached the land. The clothes, flour and sugar which we obtained recompensed us for our fatigue, though we were obliged to leave much of our property in the vessel.

I did not intend to have remained more than three or four months at Rarotonga, but, no opportunity being afforded of leaving the island, we continued there a year; and, although peculiarly distressing at the time, we can now clearly see how wisely and graciously it was ordered, for this year, like the preceding, was fraught with events of great importance in connection with my subsequent movements for extending the blessings of the gospel in numerous other islands of the Pacific.

We found the teachers and the people just about to abandon the old settlement, a new one having been formed on the eastern side of the island. As the Thursday after our arrival was the day appointed for the removal, we determined not to interfere with this or any other arrangement until by a more accurate acquaintance with the affairs of the station we should be enabled to take the management of the mission into our own hands. On Wednesday afternoon we attended service, when one of the teachers addressed the assembly, after which the multitude gave us a welcome by a hearty shake of the hand. As there were between two and three thousand of them, and they considering that the sincerity of their affection was to be expressed by the severity of the squeeze and the violence of the shake, we were not sorry when the ceremony was over, for our arms ached severely for hours after. Early the following morning, with nearly the whole of the inhabitants of the island, we proceeded to the new station, to which we found but little difficulty in getting our things conveyed, as every person was desirous of carrying some part of our property. One took the tea-kettle, another the frying-pan; some obtained a box, others a bedpost; even the chief himself felt honored in rendering assistance, and during the journey he ceased not to manifest his admiration of the devices printed upon the articles of earthenware with which he was entrusted, and to exhibit them to the crowd that surrounded him.

A heavy fall of rain had rendered the ordinary road unfit for traveling, or otherwise the walk would have been delightful; but, as the kind people conveyed goods, wives and children upon their Herculean shoulders,

all delighted with their occupation, the journey was by no means unpleasant.

On our arrival we found that the teachers had very comfortable houses, one of which they most cheerfully gave up to us. A day or two afterward they requested us to take our seat outside the door, and on doing so we observed a large concourse of people coming toward us bearing heavy burdens. They walked in procession, and dropped at our feet fourteen immense idols, the smallest of which was about five yards in length. Each of these was composed of a piece of *aito*, or iron-wood, about four inches in diameter, carved with rude imitations of the human head at one end and with an obscene figure at the other, wrapped round with native cloth until it became two or three yards in circumference. Near the wood were red feathers and a string of small pieces of polished pearl-shells which were said to be the *manava*, or soul, of the god. Some of these idols were torn to pieces before our eyes; others were reserved to decorate the rafters of the chapel we proposed to erect, and one was kept to be sent to England: it is now in the Missionary Museum. It is not, however, so respectable in appearance as when in its own country, for His Britannic Majesty's officers, fearing lest the god should be made a vehicle for defrauding the king, very unceremoniously took it to pieces, and, not being so well skilled in making gods as in protecting the revenue, they had not made it so handsome as when it was an object of veneration to the deluded Rarotongans. An idol was placed on the fore-part of every fishing-canoe; and when the natives were going on a fishing-excursion, prior to setting off they invariably presented offerings to the god and invoked him to grant

them success. Surely professing Christians may learn a lesson from this practice. Here we see pagans of the lowest order imploring the blessing of their gods upon their ordinary occupation. Christians, go and do likewise!

On the following Sabbath a congregation of about four thousand assembled, but, as the house was a temporary building and would not accommodate half the people, they took their seats outside. This induced us to determine to erect immediately a place of worship. With this view the chiefs and people were convened and arrangements made for commencing the building; and so great was the diligence with which the people labored that, although ill supplied with tools, the house was thoroughly completed in two months. It was one hundred and fifty feet in length and sixty wide, well plastered and fitted up throughout with seats. It had six large folding-doors. The front windows were made in imitation of sashes, whilst those in the back resembled Venetian blinds. It was a large, respectable and substantial edifice, and the whole was completed without a single nail or any iron-work whatever. It will accommodate nearly three thousand persons.

In the erection of this chapel a circumstance occurred which will give a striking idea of the feelings of an untaught people when observing for the first time the effects of written communications. As I had come to the work one morning without my square, I took up a chip and with a piece of charcoal wrote upon it a request that Mrs. Williams would send me that article. I called a chief who was superintending his portion of the work, and said to him,

"Friend, take this, go to our house and give it to Mrs. Williams."

He was a singular-looking man, remarkably quick in his movements and had been a great warrior, but in one of the numerous battles he had fought had lost an eye. Giving me an inexpressible look with the other, he said,

"Take that? She will call me a fool and scold me if I carry a chip to her."

"No," I replied, "she will not. Take it, and go immediately; I am in haste."

Perceiving me to be in earnest, he took it and asked,

"What must I say?"

I replied,

"You have nothing to say; the chip will say all I wish.

With a look of astonishment and contempt, he held up the piece of wood and said,

"How can this speak? Has this a mouth?"

I desired him to take it immediately and not spend so much time in talking about it.

On arriving at the house he gave the chip to Mrs. Williams, who read it, threw it away and went to the tool-chest, whither the chief, resolving to see the result of this mysterious proceeding, followed her closely. On receiving the square from her, he said,

"Stay, daughter: how do you know that this is what Mr. Williams wants?"

"Why," she replied, "did you not bring me a chip just now?"

"Yes," said the astonished warrior, "but I did not hear it say anything."

"If you did not, I did," was the reply, "for it made

known to me what he wanted, and all you have to do is to return with it as quickly as possible."

With this the chief leaped out of the house, and, catching up the mysterious piece of wood, he ran through the settlement with the chip in one hand and the square in the other, holding them as high as his arms would reach and shouting as he went,

"See the wisdom of these English people! They can make chips talk! They can make chips talk!"

On giving me the square he wished to know how it was possible thus to converse with persons at a distance. I gave him all the explanation in my power, but it was a circumstance involved in so much mystery that he actually tied a string to the chip, hung it round his neck and wore it for some time. During several following days we frequently saw him surrounded by a crowd, who were listening with intense interest while he narrated the wonders which this chip had performed.

The life and labors of my esteemed and excellent colleague had nearly terminated while erecting the chapel in which he has since so long and so successfully preached the gospel. He and myself had gone, as usual, to mark out and superintend the work, when one of the chiefs requested Mr. Pitman to go and instruct him how to fasten a window-sill, and while doing so a man on the thatch, unobserved by him, was dragging up a heavy piece of wood, which slipped, and, falling on Mr. Pitman's head, levelled him to the ground. He was taken up senseless and conveyed home. I examined the bruise, and was truly grateful to find that no bone was broken, no material injury sustained, for, providentially, the heavy end of the log reached the ground before Mr. Pitman was

struck, otherwise his work on earth would have been finished. In mentioning this event to his friends this devoted servant of Christ says, "Thus it hath pleased the Lord to spare me a little longer in his vineyard. Oh that my life may be more than ever devoted to his service!"

The first three months which we spent with Mr. Pitman were devoted to the instruction of the people and in obtaining a more correct knowledge of the peculiarities of their language, with such other information as was necessary to regulate our future proceedings for the welfare of the mission. The people were exceedingly kind to us and diligent in their attendance at the schools and on all the means of grace. They made, however, but very little progress in reading, and we considered them dull scholars, compared with their sprightly brethren in the Society Islands. Indeed, it was to us a matter of astonishment that not a single person in the island could read, although the teachers assured us they had been unremitting in their endeavors to instruct them. It is true they were teaching them in Tahitian, as it was our wish to extend the use of that dialect as far as possible, but, not succeeding, we determined immediately on preparing some books in their own language; and with this view I drew up an elementary work and translated the Gospel of John and the Epistle to the Galatians, which were printed a few months after, and from the moment the people received books in their own dialect their progress has been so rapid that at the present time there is a greater number of persons who can read at Rarotonga than at any other of our stations. And I may here add that I think it a circumstance of very rare occurrence that a religious im-

pression is produced upon the minds of a people except by addressing them in their mother-tongue.

From the knowledge we had obtained of the population, the distances of the districts from each other, the difficulty of procuring food, the political divisions of the island, together with the relative influence of the different chiefs, we were convinced of the necessity of having two, and perhaps, ultimately, three, distinct stations, and, as we expected to remain at Rarotonga but two or three months longer, it was arranged that we, with the inhabitants of two districts, should return to the former settlement, whilst Mr. Pitman took charge of the new one, which, although but one division of the island, was nearly as populous as the others united. As the settlement to which I was returning had been abandoned for some months, great exertion was requisite to restore it to order. The large chapel was much dilapidated. This, from the circumstances of its erection, was rather an interesting building, but it was destitute of elegance; for, although plastered and floored and looking exceedingly well at a distance, the workmanship was rough and the doors were formed of planks lashed together with cinet, which also supplied the place of hinges. One of its most striking peculiarities was the presence of many indelicate heathen figures carved on the centre-posts. This was accounted for from the fact that when the chapel was built a considerable part of the people were heathens, and, as a portion of the work was allotted to each district, unaccompanied by specific directions as to the precise manner of its performance, the builders thought that the figures with which they decorated the maraes would be equally ornamental in the main pillars of a Christian sanctuary. The build-

ing was two hundred and fifty feet in length and forty feet wide.

Having put the settlement in order and had the chapel repaired, we devoted our energies to the instruction of the people. Their attendance on the means of grace and the anxiety they evinced to understand the truths of the gospel were truly encouraging. At the conclusion of every service, both on Sabbath and other evenings, a great number followed us home, took their seats under the shade of the banana and plantain trees by which our habitations were encircled, and spent an hour or more in making inquiries respecting the subjects of our address.

Indeed, the manner in which they spent their Sabbaths was deeply interesting. At sunrise they held a prayer-meeting to implore the divine blessing on the engagements of the day; this they conducted entirely themselves. At nine o'clock the congregation assembled again, when the missionary performed divine service just as it is conducted in England, prayer being offered, the sacred Scriptures read and hymns sung in their own beautiful language,* after which a sermon is preached to them. Prior, however, to the commencement of the service, they met in classes of ten or twelve families each and distributed among themselves the respective portions of the sermon which each individual should bring away, one saying, "Mine shall be the text, and all that is said in immediate connection with it;" another, "I will take care of the first division;" and a third, "I will bring home the particulars under that head." Thus the ser-

* The natives sing exceedingly well, and we have taught them most of our popular tunes. They generally take two, and sometimes three, parts of a tune.

mon was apportioned before it was delivered. At our more advanced stations, where the New Testament was in the hands of our people, we invariably named passages of Scripture which were illustrative of the particulars under discussion. For instance, if the missionary was preaching upon the love of Christ, his first division might be to describe the nature and properties of the Saviour's love, and under this head, if he referred to its greatness, after having illustrated his point, he would desire his hearers, without specifying the verse or verses, to read with attention the third chapter of Paul's Epistle to the Ephesians, where they would find some sentiments applicable to that part of the subject. Opening their Testaments, they would find the chapter referred to and make a mark against it. A second division might be the unchangeable nature of the Saviour's love, and, having concluded his observations on this, the preacher would desire the congregation to read carefully the eighth chapter of Paul's Epistle to the Romans, where they would find some passages illustrative of that particular. Again opening their Testaments, the chapter would be sought and marked. Thus we would proceed through the discourse. At a convenient time the respective classes met, and after commencing their social service with singing and prayer one of the most intelligent of their number began by inquiring, "With whom is the text?" and proposed a variety of questions upon it. After this he asked for the divisions of the discourse; and when one had been given, he would say, "To what portion of Scripture were we referred?" The chapter, having been named, was then read very carefully, and the verses thought to be applicable were selected. This was found a most effi-

cient and excellent method of proceeding, as it induced the people not only to pay great attention to the sermon, but to search the Scriptures with interest, and also to exercise their minds upon the meaning and application of what they read. This social exercise was regarded as a preparation for the more public examination conducted by the missionary, which took place in the chapel between the hours of one and two, when all the classes assembled; and seldom was there a sentiment or sentence of importance in the discourse which was not then repeated by one or other of the congregation.

CHAPTER IX.

EVENTS were now continually occurring which rendered it imperative that the chiefs of Rarotonga should follow the example of those at Tahiti and the Society Islands and adopt a code of Christian laws as the basis of the administration of justice in their island, for, as their civil polity was intimately interwoven with their sanguinary idolatry, when the one was subverted, the other perished in its ruins; whilst those ancient usages which were in accordance with the spirit of their religion of necessity sank into decay when the people were brought under the mild influence of gospel principles. From time immemorial the inhabitants of this lovely spot had been addicted to theft, and, as vast numbers of those who professed Christianity were influenced by example merely, no sooner had the powerful excitement produced by the transition from one state of society to another subsided than they returned to the habits in which from their infancy they had been trained.

Prior to the introduction of Christianity they had several methods of punishing the delinquent—or, rather, of avenging themselves for the injury received. For this purpose the friends and relatives of the aggrieved party would go to the house of the offender and take by force whatever article of value they found there, even the mats on which he slept. Not unfrequently would the house

be broken down, the banana trees laid prostrate on the ground and every article of produce destroyed. At other times the thief would be murdered on the spot; in addition to which, Makea, the king, would frequently command that the body should be cut in pieces and the limbs hung up in different parts of the *kainga*, or farm, on which the depredations had been committed. In one of the adjacent islands a man caught a little boy about eight years of age in the act of stealing food; he instantly seized the thief, tied a heavy stone to his leg and threw him into the sea. The boy sank to the bottom, and would soon have paid for the crime with his life had not one of the native teachers, who saw him thrown into the water, immediately plunged in and rescued him from his perilous situation.

It was evident to the chiefs that none of these sanguinary modes of punishment were in accordance with the merciful spirit of the religion they now professed, and, wishing that their civil and judicial polity should be so, they very naturally applied to us for advice. Thus it will be seen that there was a necessity laid upon us to act in these affairs, and, while we gave the chiefs clearly to understand that our objects were purely of a spiritual character, we were convinced that in existing circumstances it was as much a duty to direct them in the formation of a code of laws as it was to instruct them in the principles of Christianity itself, for in thus acting we were simply advising them to apply those principles to social life, and to substitute them for the ferocity and revenge by which all classes had been previously influenced. Our circumstances at this time were very similar to those in which we had been placed at Raiatea, a

narration of which, although a digression, as they terminated in the establishment of a regular code of laws in that island, may not be unacceptable.

A number of wild, dissolute young men and others who when heathens had been accustomed to live by plunder, not liking the restraints which Christianity imposed upon them, determined to overturn the government of the island, and entered into a regular and organized conspiracy for that purpose. In order to effect their wicked designs, it was resolved to murder me, my colleague and Tamatoa, the chief, who countenanced everything calculated to extend Christian principles and Christian practice.

I was in the habit of spending every second and third Sabbath at the neighboring island of Tahaa, which was about eight miles from our settlement, but always went on the Saturday. The four men who had volunteered their services to convey me were among the conspirators, and had engaged when about halfway to throw me into the sea, while their associates despatched Mr. Threlkeld and Tamatoa. An apparently trivial circumstance prevented my going on that day. I had repaired and painted the boat on the preceding Wednesday, and, not having sufficient paint-oil, was under the necessity of using a considerable portion of a substitute made from the cocoa-nut, which prevented the paint from drying according to my expectations; so that when we prepared to launch the boat we found her unfit for the voyage, and were thus prevented from taking the journey. The young men came to me several times during the day, and appeared exceedingly anxious that we should go, but I told them that, as the paint was not dry, it was utterly impossible. I was not aware at the time what induced them

to be so very urgent, and as little imagined that the simple circumstance above alluded to was the means which Providence employed to preserve me from an untimely death and a watery grave. This shows what momentous consequences are at times poised upon comparatively trivial events. Thwarted in their plans, they determined on the following day to carry them openly and at once into execution, and while we were sitting at dinner one of them was sent to our house for that purpose. He was dressed in a most fantastical manner, having his head decorated with leaves and wearing a pair of trousers as a jacket, his arms being passed through the legs; he also wore a red shirt instead of trousers, his legs being passed through the arms and the band buttoned round the waist. He came brandishing a large carving-knife and danced before the house, crying, "Turn out the hog! let us kill him! Turn out the pig! let us cut his throat." Annoyed by his conduct and not apprehending any danger, I arose from the table to desire him to desist. On opening the door, one of the deacons, almost breathless with running, met me, thrust me back and exclaimed, "Why do you go out? Why do you expose your life? You are the pig he is calling for: you will be dead in a moment." The deacon then informed me of the danger I had escaped and of the plot which had just been discovered. Thus two days in succession had I been in most imminent danger, and yet was preserved without the slightest exertion on my own part. Many such merciful preservations we are all more or less constantly experiencing.

This alarming circumstance, however, was attended with distressing consequences. Mrs. Williams was near the hour of maternal solicitude, and the agitation of mind

she experienced was so great that it occasioned the premature birth of a lovely babe, which, after exciting our painful anxieties for a week, fled to the region of the blessed, leaving us to mingle our tears of parental sorrow for its loss. It was the first bereavement we had experienced, and we felt it most keenly.

On the following day the chiefs held a meeting and determined to put the four ringleaders to death. We remonstrated with them, when after a whole day's discussion they yielded to our wishes and spared the lives of the conspirators. In the course of the conversation the chiefs inquired what the English people would do under such circumstances, when we informed them that in England there were established laws and judges by which all offenders of every kind were tried and punished. They then wished to know what judges and laws were, and upon having the nature of the office of judge and the character of a code of laws explained to them they said, "Why cannot we have the same?" They therefore nominated a judge *pro tempore*, by whom the criminals were tried and the ringleaders sentenced to four years' banishment to an uninhabited island.

This occurrence induced the chiefs and people of Raiatea to adopt as the basis of public justice a code of laws which Mr. Threlkeld and myself assisted in preparing. The laws were but few in number and drawn up in the plainest and most perspicuous language, entirely devoid of all the technicalities and repetitions by which the statutes of enlightened and civilized countries are too frequently rendered obscure and perplexing; for it appeared to us of the greatest importance that they should be so simply and clearly expressed that they might be easily

understood by the people for whom they were framed. We determined, also, as far as possible, to lay a permanent foundation for the civil liberties of the people by instituting at once that greatest barrier to oppression, trial by jury. The same code, a little modified, was after much deliberation and consultation adopted by the chiefs and people of Rarotonga; and thus we trust that the reign of despotism, tyranny and private revenge under which the inhabitants of this secluded garden had so long groaned has for ever terminated.

The laws enacted related to theft, trespass, stolen property, "land-eating,"* lost property, Sabbath-breaking, rebellion, marriage, adultery, the judges, jury, etc. We did not think it advisable to recommend the enactment of any law relative to murder, because we were doubtful as to the punishment which should be awarded to this crime, and were both of opinion that no necessity existed for the immediate promulgation of a law on the subject, and that the people were not sufficiently advanced in knowledge to enter upon the discussion. The chiefs and people were themselves induced some considerable time after by a most tragical and distressing circumstance to pass the law which we had omitted, and at an assembly in which almost every inhabitant of the island was present it was unanimously determined that deliberate murder should be punished with death. This was entirely their own act, so that its consequences will rest with themselves. When the event took place to which I refer we were grateful that we had not advised this enactment, for otherwise we could not have saved the lives of two cul-

* A term we shall have frequent occasion to use. It signifies the forcible and unjust possession of each other's land.

prits whose sentence we succeeded in getting commuted from death to banishment. I am not, however, satisfied that we were strictly just in our interference on that peculiarly trying occasion, for the woman and her guilty associate had barbarously murdered the sick husband in order that they might be united in marriage.

There were two most delicate and perplexing subjects which required adjustment prior to the final establishment of the laws. The first referred to a plurality of wives. This was a matter of much deliberation between my esteemed colleague and myself before we decided how to act. Prior to the introduction of Christianity polygamy existed to a very considerable extent; and when a person having a plurality of wives offered himself as a candidate for baptism, the teachers had required that the individual should make a selection of one of them, and also provide for the support of those whom he put away. The measure succeeded beyond what might reasonably have been anticipated, and of the number who complied with this condition only about twenty or twenty-five persons occasioned any trouble; but among these was the king, which considerably increased our difficulty. When we conversed with them on the subject, some said that they had returned to each other because they had not been left at liberty in their choice, whilst others alleged that they supposed the separation would be only temporary, and that had they known it was to be permanent they should have made a different selection. Acting upon this information, Mr. Pitman and myself thought the best—and, indeed, the only—way to overcome the difficulty entirely would be to convene the people, recommend that those who were dissatisfied should be allowed to select publicly either of

their wives, and then be united to her in marriage in the presence of the whole assembly. The maintenance of the rejected wife or wives and children was also a very serious consideration, for it is not at Rarotonga, as at Tahiti and the Society Islands, where provisions are abundant, a matter of slight importance; but a female depends almost entirely on her husband.

Knowing that the king's course would form a precedent, we commenced by requesting him to name publicly the individual he intended to make his companion for life, and of his three wives he selected the youngest, who had borne him one child, in preference to his own sister, by whom he had had three children, and his principal wife, who was the mother of nine or ten. They were then married in the presence of all the people. On the following morning, Pivai, the principal wife, took a mat to sleep upon, the mallets with which to make cloth for the husband who had abandoned her and the beloved children she had borne him, and left the king's house to take up her residence in the solitude of widowhood. Scarcely a person in the settlement could refrain from tears at seeing so worthy and amiable a woman, the mother of so large and fine a family, in those painful circumstances, and very considerable indignation was evinced on the occasion. We ourselves deeply sympathized with her, for she was a woman universally esteemed, and, from all that we knew of her, we believed she was worthy of that esteem. A few days before leaving she came to our house, and while conversing with Mrs. Williams upon the subject said, although her affection for her husband was very great and she was truly distressed at the prospect of being separated from him,

she had made up her mind to the painful event, convinced that it was preferable; for, as his affections were set upon his youngest wife, if she remained she should become the occasion of his living in sin, and rather than this she would endure the separation, distressing as it might prove. This we regarded as a pleasing evidence of the power of Christian principle upon her mind. She took the opportunity of leaving the house while her husband was at school, and on his return to it he was much affected at finding his faithful companion gone; for, although his affections were placed on the youngest wife, he had a great esteem for Pivai, who had borne him so large a family and had proved faithful and industrious for so many years. The king behaved honorably in giving her the produce of about twenty farms, the tenants of which were to obey her orders and do her work. This devoted and affectionate woman spent the whole period of her widowhood, which continued for three or four years, in making native garments of the very best quality for her late husband and children, always taking the utmost pains and displaying the greatest skill in what she made for the former, thus testifying her unabated affection. After about four years the wife of Tinomana, the chief of a neighboring settlement, died, and Pivai was united to him in marriage, by which she is again raised to the dignity she enjoyed prior to the painful separation from her former husband. We have reason to believe that Tinomana is a truly good man, and that they are remarkably happy in each other.

Having this precedent, we advanced to the consideration of the other cases, and found but little difficulty in settling this truly perplexing affair. The measures

adopted terminated exceedingly well, for from that time to the present no inconvenience has been experienced.

I am aware that there may be a difference of opinion upon this delicate subject, but I cherish the hope that a candid and comprehensive consideration of existing circumstances will lead to the conclusion that our proceedings were both suitable and salutary. Had those who were determined to take back their wives been allowed to do so, it would have universally restored polygamy, and thus all that had been effected by the teachers toward the removal of this evil would have been rendered nugatory.

I have felt disappointed, when reading the writings of missionaries, at not finding a fuller account of the difficulties they have had to contend with and the measures by which these were met. It appears to me that a work from the pen of a missionary should not contain just what might be written by one who has never left his native country, but a plain statement of the perplexities with which he has been compelled to grapple and the means adopted to overcome them, that if judicious and beneficial others placed in similar circumstances may profit by his experience, and if otherwise that they may avoid falling into similar errors. Should his plans in some cases have been less prudent than might have been desired, he has nothing to fear from the scrutiny of wise and good men, who will consider the situation in which he was placed and the necessity under which he was laid of devising and executing measures in novel circumstances where, undirected by any precedent, he was thrown entirely upon the resources of his own judgment.

Other difficulties were presented by the peculiar and

intricate character of some of the ancient usages which we were anxious to see abolished. One of these was a very unnatural practice called *kukumi anga*. As soon as a son reached manhood he would fight and wrestle with his father for the mastery, and if he obtained it would take forcible possession of the *kainga*, or farm, previously belonging to his parent, whom he drove in a state of destitution from his home. Another perplexing custom was the *ao anga*. When a wife was bereft by the hand of death of her husband, the relations of the latter, instead of paying a visit of mercy and kindness "to the fatherless and widow in their affliction," would seize every article of value belonging to the deceased, turn the disconsolate mother with her offspring away, and possess themselves of the house, the food and the land. Another difficulty was produced by what they call *kai kainga*, or land-eating, which is getting unjust possession of each other's lands, and these, once obtained, are held with the greatest possible tenacity; for land is exceedingly valuable at Rarotonga, and on no subject were their contentions more frequent and fierce. On investigating this last practice we found it to be a species of oppression in which so many were involved, and also a point upon which the feelings of all were so exquisitely sensitive, that to moot it would be to endanger the peace of the island. We therefore thought it most advisable to recommend the chiefs to allow it to remain for the present in abeyance.

After these preliminary matters had undergone mature deliberation and the laws in reference to them were agreed upon, a general assembly was convened, when the whole code, having been distinctly read and carefully explained,

was unanimously adopted by the chiefs and the people as the basis on which public justice was to be administered on the island of Rarotonga.

From what I have related it will be evident that the year I spent with Mr. Pitman at Rarotonga was one of anxiety, difficulty and toil, and, feeling our "lack of wisdom, we asked of God, who giveth to all men liberally, and upbraideth not."

Some, perhaps, may object that the above are points with which a missionary ought not to meddle. I cannot here enter into a lengthened discussion as to the extent to which the missionary may wisely interfere with the civil institutions of the people, but may just observe that it would be criminal were he, while seeking to elevate the moral character of a community and to promote among it the habits and usages of civilized life, to withhold any advice or assistance which might advance these designs. In most cases, as it was at Rarotonga, the civil and judicial polity of the heathen and all their ancient usages are interwoven with their superstitions, and, as all these partake of the sanguinary character of the system in which they were embodied and by which they were sanctioned, they maintain a perpetual warfare with the well-being of the community. The missionary goes among them, and by the blessing of God upon his labors they are delivered from the dominion of the idolatrous system which had governed them for ages, and in its stead embrace Christianity. Subsequently they become acquainted with new principles, are taught to read portions of the word of God which are translated and put into their hands, and soon perceive that their ancient usages are so incompatible with Christian precepts that

such a superstructure cannot stand on a Christian foundation. To whom, then, in this dilemma, can they apply for advice but to the persons from whom they have derived their knowledge? And what less can the missionary do than give it freely and fully? I would not, however, be supposed to advocate the assumption of political authority by the missionary, for, on the contrary, I am convinced that he should interfere as little as possible, and, whether it be in civil, legal or political affairs, that he should do so solely by his advice and influence. But there are occasions, especially in newly-formed missions, when he must step out of his ordinary course and appear more prominent than he would wish; for frequently a word from the missionary, rightly timed, will do more toward settling a dispute, healing a breach, burying an animosity or carrying a useful plan into execution than a whole year's caviling of the natives themselves. And here, in answer to the charge that the missionaries in the South Seas have assumed even regal authority, I may observe that no missionary in the Pacific ever possessed any such authority—that his influence is entirely of a moral character; and I may add that there are no instances on record where men have used their influence less for their own aggrandizement or more for the welfare of the people.

CHAPTER X.

THE next circumstance of importance which occurred while at Rarotonga was Mrs. Williams's illness. My mind had for some time before this been contemplating the extension of our labors to the Navigators' Islands and the New Hebrides, and as far back as 1824 I wrote to the directors of the missionary society upon the subject. As the gospel was now established at the Hervey Islands, I began more seriously to think of taking a voyage to those distant groups, and prior to my leaving Raiatea I communicated my wishes to Mrs. Williams, who, on learning that the islands I proposed to visit were from eighteen hundred to two thousand miles distant and that I should be absent about six months, exclaimed,

"How can you suppose that I can give my consent to such a strange proposition? You will be eighteen hundred miles away, six months absent and among the most savage people we are acquainted with; and if you should lose your life in the attempt, I shall be left a widow with my fatherless children twenty thousand miles from my friends and my home."

Finding her so decidedly opposed to the undertaking, I did not mention it again, although my mind was still fixed upon the object.

A few months after this she was laid upon a bed of affliction; her illness came on so rapidly and severely

that in a few hours she was in a state of insensibility, and we greatly feared that it would terminate fatally. The prospect was truly distressing. Bereavements at all times inflict a deep and painful wound and leave a fearful chasm in the domestic circle, but to have had the partner of my days, the mother of my babes, taken away with a stroke, in an insulated situation remote from the kind and soothing attentions of friendship and the endearments of home, would have left me cheerless and disconsolate. God, however, was pleased to hear our cries, and after a week or ten days she was partially restored to health.

On entering her chamber one afternoon, addressing me in affectionate terms, Mrs. Williams said that she had been endeavoring to discover the design of God in sending this sudden and heavy affliction, and her thoughts turned to the opposition by which she had induced me to relinquish for a time my voyage to the Navigators' Islands; and, fearing that if she any longer withheld her consent God perhaps might remove her altogether, she continued:

"From this time your desire has my full concurrence; and when you go I shall follow you every day with my prayers that God may preserve you from danger, crown your attempt with success and bring you back in safety."

I was rather surprised at the circumstance, not having mentioned my wish for months. However, I looked upon it as the first indication of Providence favorable to my design, and began immediately to devise the means by which I might carry it into execution. After some deliberation I determined to attempt to build a vessel, and, although I knew little of shipbuilding and had

scarcely any tools to work with, I succeeded in about three months in completing a vessel, between seventy and eighty tons burden, with no other assistance than that which the natives could render, who were wholly unacquainted with any mechanical art. I thought at first of getting the keel only at Rarotonga and completing the vessel at Raiatea, but, as the king, chiefs and people urged me to build it at their island, promising me at the same time every assistance in their power, I yielded to their wishes. As many friends have expressed a desire to know the means by which this great work was effected, I shall be rather more minute in detailing them than otherwise I should have been.

My first step was to make a pair of smith's bellows, for it is well known that little can be done toward the building of a ship without a forge. We had but four goats on the island, and one of these was giving a little milk, which was too valuable to be dispensed with; so that three only were killed, and with their skins as a substitute for leather I succeeded, after three or four days' labor, in making a pair of smith's bellows. These, however, did not answer very well. Indeed, I found bellows-making to be a more difficult task than I had imagined, for I could not get the upper box to fill properly; in addition to which, my bellows drew in the fire. I examined publications upon mechanic arts, dictionaries and encyclopædias, but not one book in our possession gave directions sufficiently explicit for the construction of so common an article; and it appears to me a general deficiency in all the works I have seen on the useful arts that they do not supply such simple instructions and explanations as would direct to the accomplishment of an important and useful object by

means less complex than the machinery of civilized countries. When, for example, we were anxious to make sugar, and for this purpose carefully read the article on sugar-boiling in the most popular encyclopædia in our possession, not having the apparatus therein described, we derived no particular benefit from it. If, in addition to a thorough and scientific description of the most perfect methods, there were appended plain and simple directions for manufacturing the article without the expensive machinery in common use, it would certainly be of immense service to persons situated as we and emigrants to new colonies have been. These remarks are applicable to soap-boiling, salt-making, paper-manufacturing, and a variety of other processes of a similar nature.

Missionaries and others leaving the country, when in search of information upon various important subjects, generally fail in their object by seeking it where everything is effected by complex machinery and all the improvements of the present age are found in perfection. It was so with us. We were taken to places of the above description; we gazed, we wondered and were delighted, but obtained no practical information; for few imagine that there is any other way of effecting an object than that which they see. All persons, especially missionaries, going to uncivilized countries, should seek that knowledge which may easily be applied, as they have to do everything themselves and in situations where they cannot obtain the means in general use elsewhere. It may by some be thought unwise to go back a hundred years and employ the tedious processes then in use rather than embrace the facilities which the experience of succeeding ages

has afforded, but such an opinion, although specious, is unsound. Let the circumstances of the missionary and the state of the people to whom he goes be taken into the account, and it must be at once obvious that the simplicity of the means used two or three hundred years ago would better suit both his condition and theirs than do the more complex improvements of modern times.

On our arrival at Raiatea, I took my old English bellows to pieces—not, as the tale goes, to look for the wind, but to ascertain the reason why mine did not blow so well as others. I had not proceeded far when the mystery was explained, and I stood amazed at my own ignorance; for, instead of making the pipe communicate only with the upper chamber, I had inserted it into the under as well, by which the wind escaped and the flame was drawn in. To complete my perplexities, the rats, which at Rarotonga were like one of the plagues of Egypt, as if by general consent congregated during the night in immense numbers and devoured every particle of the goats'-skins, and on entering the workshop in the morning I was mortified by the discovery that nothing remained of my unfortunate bellows but the bare boards. This was really vexatious, for I had no material to supply the loss. Still bent upon the accomplishment of my object, and while anxiously considering the best means "to raise the wind"—for that was essential to my success—it struck me that, as a pump threw water, a machine constructed upon the same principle must of necessity throw wind. I therefore made a box about eighteen or twenty inches square and four feet high, put a valve at the bottom and fitted in a damper similar to the piston in the cylinder of a steam-engine. This we

loaded with stones to force it down with velocity, and attached to it a long lever, by which it was again raised. Before placing it near the fire we tried it, and were delighted with our success; but on bringing it in contact with that devouring element its deficiencies were soon developed. In the first place, we found that there was too great an interval between the blasts, and secondly, that, like its predecessor, it sucked in the fire so fast that in a few minutes it was in a blaze. We soon extinguished the flames, and remedied the evil by making a valve at the back of the pipe communicating with the fire, which opened to let out the wind and shut when the machine was filling. To overcome the other inconvenience, we concluded that if one box would give us one blast, two boxes would double it; and we therefore made another of the same dimensions and worked them alternately, thus keeping up a continual blast—or, rather, a succession of blasts. Eight or ten men were required to work them, but labor was cheap and the natives were delighted with the employment. With this contrivance we did all our iron-work, using a perforated stone for a fire-iron, an anvil of the same material, and a pair of carpenter's pincers for our tongs. As a substitute for coals we made charcoal from the cocoanut, *tamanu*, and other trees.

The first iron the natives saw worked excited their astonishment exceedingly, especially the welding of two pieces together. Old and young, men and women, chieftain and peasant, hastened to behold the wonder; and when they saw the ease with which heated iron could be wrought, they exclaimed,

"Why did not we think of heating the hard stuff also,

instead of beating it with stones? What a reign of dark hearts Satan's is!"

Nothing, however, in the ship excited more interest than the pumps; even the king was so much delighted that he frequently had his favorite stool carried on board, and entertained himself for hours in pumping out the bilge-water.

As we had no saw, we split the trees in half with wedges, and then the natives adzed them down with small hatchets, which they tied to a crooked piece of wood as a handle and used as a substitute for the adze. When we wanted a bent or twisted plank, having no apparatus for steaming it, we bent a piece of bamboo to the shape required, sent into the woods for a crooked tree, and by splitting this in half obtained two planks suited to our purpose. Having but little iron, we bored large auger-holes through the timbers and also through the outer and inner plank of the vessel, and drove in wooden pins, termed trenails, by which the whole fabric was held firmly together. As a substitute for oakum we used what little cocoanut husk we could obtain, and supplied the deficiency with dried banana-stumps, native cloth or other substances which would answer the purpose. For ropes we obtained the bark of the *hibiscus*, constructed a rope-machine, and prepared excellent cordage from that article. For sails we used the mats on which the natives sleep, and quilted them that they might be strong enough to resist the wind. After making a turning-lathe we found that the *aito*, or iron-wood, answered remarkably well for the sheaves of blocks. By these means the whole was completed in fifteen weeks, when we launched a vessel about sixty feet in length and eighteen feet in

breadth, and called her "The Messenger of Peace," which she has proved to be on many occasions. The hanging of the rudder occasioned me some difficulty, for, having no iron sufficiently large for pintles, we made them from a piece of a pickaxe, a cooper's adze and a large hoe. They answered exceedingly well, but, being doubtful of this, I prepared a substitute for a rudder in case any part of it should give way.

Thinking it prudent to try our vessel before we ventured to Tahiti, which was seven or eight hundred miles from us, I determined on a visit to our interesting station at Aitutaki, which was only about one hundred and seventy miles distant. As the king, Makea, had never seen any other island, he determined to accompany me. Raising our wooden and stone anchors and hoisting our mat sails, I took my compass and quadrant and put to sea, accompanied only by natives. We had not proceeded above six miles from the shore when, in shifting the sails, the natives, not observing what was said to them and not being acquainted with maritime usages, let the foresail go, and, as the wind was very strong, it broke our foremast. Providentially, however, a portion of about twelve or fifteen feet above the deck was left standing, and, having cleared the wreck and hoisted a part of our sail on the broken mast, we turned back, and were thankful to find that we should reach the land, although several miles to leeward of the harbor. We filled a cask with stones, which, in addition to our wooden anchor, we hoped might hold the vessel outside the reef; and if not, I resolved on the desperate alternative of running upon it, by which the vessel, in all probability, would have been dashed to pieces, but this was preferable to being driven from the

island with a scanty supply of provisions and the ship in a crippled state, in a track where there was not an island within a thousand miles. Happily, we had a number of natives on board, and by making them all work we succeeded by sunset, contrary to expectation, in reaching the harbor in safety. We got a new mast, repaired our damages, and in a few days sailed again. Having a strong and favorable wind, we reached Aitutaki on Sabbath morning in time to conduct the services of the day.

After remaining eight or ten days with much interest to ourselves, and, we hope, advantage to the people, we returned to Rarotonga with a most singular cargo, principally consisting of pigs, cocoanuts and cats, the king having obtained about seventy of the first and a number of the last. Notwithstanding the singularity of our importation, it was peculiarly valuable to the inhabitants of Rarotonga, for prior to this they had no other than a breed of small native pigs, of which there were but few, as they were particularly tender and difficult to rear; and the cats were so valuable that one was quite a treasure, as the rats were astonishingly numerous—so much so, indeed, that we never sat down to a meal without having two or more persons to keep them off the table. When kneeling at family prayer they would run over us in all directions, and we found much difficulty in keeping them out of our beds. One morning, on hearing the servant scream while making the bed, we ran into the room, and found that four of these intruders, in search of a snug place, had crept under my pillow; they paid, however, for their temerity with their lives.

Our friends Mr. and Mrs. Pitman experienced equal

inconvenience from these troublesome and disgusting little animals. Some of the trunks were covered with skin, on which the rats commenced very effectual operations, as they had done before upon my unfortunate bellows, and Mrs. Pitman, having one night neglected to put her shoes in a place of safety, sought for them the following morning in vain, for these nocturnal ramblers, being in search of supper, had devoured them; and a pair of shoes in the South Seas is no contemptible loss. This, however, was a serious affair for their fraternity, for our friends complained to the authorities of the station, who forthwith issued a degree of extermination against the whole race of rats, and, after school men, women and children armed themselves with suitable weapons and commenced their direful operations. Baskets were made of the cocoanut leaves, about five or six feet in length, in which to deposit the bodies of the slain, and in about an hour no less than thirty of these were filled. But, notwithstanding this destruction, there did not appear the slightest diminution, from which it will be perceived that cats were not the least valuable animal that could be taken to the island. These, however, did not destroy so many rats as the pigs, which were exceedingly voracious and did much toward ridding the island of the intolerable nuisance.

Besides hogs and cats, Makea and those who accompanied him obtained a considerable quantity of native cloth and mats, which are highly esteemed and of considerable worth at Rarotonga. Another valuable portion of our cargo was a large supply of cocoanuts, for a short time before our first visit a very disastrous war had taken place, in which the king and his party were beaten and

driven for a time to take refuge in a natural fortress in the mountains. The victors then cut down and destroyed all the breadfruit and cocoanut trees; so that on the north, west and south sides of the island, which were conquered by the inhabitants of the east, not an old cocoanut tree was to be seen. This supply, in these circumstances, was consequently of great value for seed. The king made distribution of his treasures among his chiefs and friends; all were therefore delighted with the voyage.

Having never been to sea before, Makea had many wonders to tell. One of his expressions was, "Never again will I call those men warriors who fight on the shore; the English only, who battle with the winds and waves of the ocean, are worthy of that name." On our voyage to Aitutaki we had a strong wind and a heavy sea, and during the night the waves gave the vessel many severe blows, at which His Majesty was much alarmed, and asked me very seriously if she would not be knocked to pieces; and on being assured that there was no danger he was for a time satisfied, but not so fully as to allow me to be for one moment out of his sight. The weather being very boisterous, I was under the necessity of frequently going on deck during the night, but on every such occasion the king followed me, and appeared to feel safe only at my side. As the wind was unfavorable and we were three days and three nights in returning to Rarotonga, on the second evening the king began to get anxious and restless, fearing that we had missed the island, and were sailing *i te tareva kaua*, or into wide-gaping space. And when, on the third evening, the sun had retired beneath the horizon and no land was descried, Makea became exceedingly distressed, almost despairing of

again beholding his beloved isle. I endeavored to console him by requesting him to go to sleep till the moon should rise, when I promised that he should see the land. He replied by a very significant question, "*Ka moe ia e tama?*" ("Can I sleep, friend?"), and determined to remain on deck until the time I mentioned, when, to his inexpressible joy, Rarotonga was in sight. His varied and singular expressions evinced the delightful emotions which the sight of the island kindled in his breast. Nothing appeared to excite so much astonishment as the accuracy with which we could tell the time when land would be seen. His inquiries were unceasing how it was possible we could speak with so much precision about that which we could not see.

On entering the harbor we were struck with the appearance of our house, for, as the ship had been built just in front of it, much rubbish had been collected, the fence surrounding the front garden was broken down and the bananas and shrubs were destroyed. This was the state of things when we left the island, but now not only was the fence repaired and the garden well cultivated, but the dark-red mountain-plantain and golden banana, fully ripe, were smiling a welcome to us through the splendid leaves which surrounded the trunks that bore them. It appears that Mrs. Williams had intimated to the females who attended her for instruction that it would afford her pleasure to have the pathway and garden put in order by the time of my arrival. They were delighted with the suggestion, and answered, "We will not leave a chip against which on his return he shall strike his feet." The following morning they commenced making the pathways. For this purpose they placed large flat stones

for curb-edging and filled the intervals with *kirikiri*, or small broken pieces of branching coral thrown up by the sea, and strewed black pebbles amongst them, which, being intermingled with the white coral, gave to the broad pathway a neat and lively appearance. They then planted the sides with full-grown *ti** trees interspersed with the gigantic taro, or *kape*.† By their request their husbands undertook to repair the fence round the house, while they ornamented the enclosure with banana and plantain trees bearing fruit, which would be ripe about the time of our expected return; and the kind people appeared amply rewarded by observing the pleasure which the work afforded us.

* *Dracæna terminalis.* † *Caladium odoratum.*

CHAPTER XI.

SHORTLY after our return from Aitutaki we were cheered by the arrival of Mr. and Mrs. Buzacott, and, as they were to occupy the station we were about to leave, they took up their residence with us. The very day after they landed, Mr. Buzacott, who is an excellent mechanic, put on his apron, turned up his sleeves and began to work at the forge. On seeing this the people were much delighted, especially Makea, who exclaimed, "This is the man for us! this is the man for us!" Mr. Buzacott on being introduced to my bellows exclaimed, "What have you here?" and when I informed him, he laughed heartily and wished to break them to pieces and with the materials to make a proper pair; but, although they were unwieldy in their dimensions, unsightly in their appearance and quite unbellows-like in their construction, yet they answered the purpose well, and, while I had no objection that my ingenious young brother should try his skill, I wished to have some proof of it before I consented to destroy the useful machine necessity had compelled me to invent. By the timely arrival of these kind friends our wants were supplied and our troubles in a measure terminated. To our esteemed fellow-laborers, also, Mr. and Mrs. Pitman, it was a source of great satisfaction, for, being in delicate health, they

had at one time questioned the propriety of remaining at Rarotonga after our departure, but by the arrival of Mr. and Mrs. Buzacott their anxieties were entirely removed. Prior, however, to this important accession to the Rarotonga mission they had formed so strong an attachment to the people, and the people to them, that they had generously determined to remain on this isolated spot amidst those who had just emerged from barbarism and at a distance of six hundred miles from any of their brethren; and God has since graciously rewarded them for their devotedness to his service.

By Mr. Buzacott I received many letters, one of which was from my beloved and venerable pastor, the Rev. Matthew Wilks, and its insertion here will be gratifying to myself, and not less so to the numerous friends who venerate his memory:

"My dear, dear Williams: Dear to me as the apple of my eye, . . . I do love you. My heart leaps when I think of you. I do pray for you: I pray that you may never be weary in well-doing; I pray that you may abound in every good word and work; I pray that you may be the living epistle of Christ, known and read of all men; I pray that you may live long and be useful all your life, and when you and I are called to render an account that we may hear our Master say, 'Enter ye into the joy of your Lord.' Then we will answer, 'Yes, Lord, through thy infinite mercy.'

'Then we with all in glory
Shall thankfully repeat
The amazing, pleasing story
Of Jesus' love so great.

'In this blest contemplation
We shall for ever dwell,
And prove such consolation
As none below can tell.'

"News: Old Tab. yet stands where she did, and, for the most part, fills as she did. Many die off and enter their rest. We have had two very great losses—Mr. Wilson and my dear brother Hyatt. I cannot be long, being now turned eighty, and have this week been cupped. Of all the mortals that inherit the kingdom of God, I shall be the most unworthy, and yet I hope I shall arrive safely.

"Pray give my very kind love to your brethren. Live together, co-operate, make a common cause in your exalted labors. The Lord fill your new chapel with truly Christian worshipers and make it one of his resting-places! . . . Grace, mercy and peace be with you all! and believe me, in undissembled love, to be your once affectionate pastor and patron,

"M. Wilks."

At the same time I received communications from my own station at Raiatea, and was grieved to find that my truly valuable deacon, Tuahine, had been taken to his rest. He was one of the two lads who began first to call upon the name of the Lord Jesus in Tahiti. A lengthened account of this interesting individual would no doubt be acceptable to the reader, but I fear to attempt anything beyond a bare outline of his history, for I am anxious to curtail and compress the information I have to communicate into as small a compass as possible.

When the great work of conversion commenced at

Tahiti, one of the missionaries, on going into the bushes for meditation and secret prayer—there being no place for retirement in the native habitations—heard a sound which on listening attentively he discovered to be the voice of prayer. It was the first time that any missionary's heart had been gladdened by hearing a native of Tahiti use the language of devotion. This individual had been impressed by some remarks from Pomare, and, anxious to possess a friend to whom he could unbosom his feelings, he applied to Tuahine, who had for a long time lived in the mission families. Happily, Tuahine's mind was in a similar state, and they resolved to retire frequently to the valleys for conversation and prayer, by which exercises these salutary and delightful impressions were deepened. After a time several young persons united with them, and this little band, without any missionary to guide them, agreed to refrain from the worship of their idols and from the wicked practices to which their countrymen were addicted, to observe the Sabbath-day and to worship Jehovah alone. As Christianity spread, Tuahine rendered essential service to the missionaries by directing the inquiries of the new converts and teaching in the schools. Possessing an accurate acquaintance with his own language, and by his long residence with the missionaries having obtained a considerable amount of scriptural knowledge, he was qualified to afford valuable assistance in translating the Scriptures, which he did, first to Mr. Nott, and afterward to myself. Frequently has he sat eight and ten hours a day aiding me in this important work, and to him are we in a great measure indebted for the correctness with which we have been enabled to give the oracles of truth to the people.

When we removed to Raiatea, he accompanied us, and, as might have been expected, his counsel and assistance, especially in the schools and in teaching us the language, were most invaluable. When I was absent from home, he was left in charge of the station, and his addresses—which were most beautiful specimens of native eloquence, resembling more the mildness of a Barnabas than the thunder of a Boanerges—were exceedingly acceptable to the people. The neatness of his style, the correctness of his language and the simplicity and beauty of his similes never failed to rivet the attention of his hearers. He had also a surprising gift in prayer. Many times have I listened with intense interest to the glowing language of devotion which flowed from his lips. He was much respected by the people, maintained an honorable course many years, discharged the office of deacon with diligence and fidelity, and died at about the age of forty-five in the enjoyment of the consolations of the gospel. A day or two before his death he wrote to me the following letter:

"RAIATEA, November 11, 1827.

"OH, DEAR FRIEND: May blessings attend you and your family through Jesus Christ our Lord. I have written this letter on the day that my body is completely destroyed with sickness. I am convinced of the near approach of death, for I perceive that my illness is very great. The 11th of November is the day on which I write; I write with great difficulty, for my eyes are now dim in death. My compassion for my family is very great; I therefore write in death to you, my dear friend, about my family. We do not belong to Raiatea, neither myself nor my wife: we both belong to Tahiti; but from

love to the word of God and attachment to you, our teacher, we have forsaken our lands, and now I am about to die. It is death that terminates our close connection. This is what I have to say to you, my dear friend, about my family: Do not let them remain at Raiatea; take them to Tahiti in our large boat. Convey them there yourself; let no one else. They belong to Papeete; there are their parents and their land. My perplexity is very great, occasioned by my dear family crying and grieving around me. They say, 'Who will convey us back to our lands?' I refer them to you, replying, 'Mr. Williams is our friend.' We miss you very much in my illness, and grieve greatly at your absence. Now, my dear friend, let me entreat you not to forget my dying request. Do not follow the custom of my countrymen, and say, when I am gone, 'Oh, it is only the command of a corpse.' This is what they say, and then seize his little property. I have been endeavoring to lengthen out my breath to see you again, but I cannot; my hour is come when God will take me to himself, and I cannot resist his will. Perhaps this is the time the Lord has appointed for me. And now, my dear friend, the great kindness you have shown me is at an end. Your face will not see my face again in the flesh; you and I are separated. Dear friend, I am going *now* to the place we all so ardently desire.

"May the grace of the Lord Jesus Christ be with you and your family!

"TUAHINE.

"P. S.—Take care of my family."

His loss was severely felt, for the affairs of the state

began to get into confusion soon after his death. His colleague, on whom the charge of the mission devolved, although a sensible man, was not equal to the greatness of the work and its responsibilities. This fact he himself, with much Christian humility and simplicity, confesses in the following letter:

"RAIATEA, March 17, 1828.

"DEAR FRIEND MR. WILLIAMS: May the blessing of God and the grace of the Lord Jesus Christ be with you! This is my communication. Where are you? What are you doing? Is it well with you? Are you dead? Alas! how long it is since our eyes saw each other's features! Tuahine is dead. He will never see your face again; perhaps that also may be the case with me. He died in November.

"We have had visits from Mr. Barff and Mr. Platt. Mr. Pritchard is now with us, and we like him very much. Ten families have joined us lately; they were previously living almost like heathens. Mr. Barff has baptized them. Only two members of our church have acted inconsistently since you left.

"Dear friend, the work of a minister in superintending a church is a great work; it it more than I can carry. It is also a fearful work. I am as a presumptuous child who with his parent by his side thinks himself great and clever, but when unsupported by his parent learns his deficiency. It is well said by our Lord that the disciple is not wiser than his teacher.

"Dear friend, I am anxiously desiring your return, for I have expended all my little stock of knowledge, and, as you are aware, I have a people to instruct who

are as wise as myself; they generally, however, express themselves pleased with my addresses. . . .

"Do not come in the vessel you are building, lest Mrs. Williams and the children should be drowned in the sea. Hasten home, as we expect our brethren and friends from Huahine to be present at our missionary meeting in May.

"Your premises are overgrown with weeds, your large boat is being eaten by the worms and your cattle are running wild, for the people whom you left in charge of them are neglectful. I thought it best to tell you all this, that you may not be surprised on your arrival.

"Blessing on you through Jesus!

"UAEVA."

We continued in Rarotonga about a month after the arrival of Mr. and Mrs. Buzacott, and spent that time in strengthening our vessel with iron supplied by Mr. B., in erecting his new house, in teaching him the language and in communicating important information relative to the mission. It was a matter of deep regret to our beloved friends that we were compelled to leave them so soon.

The king, who intended to accompany us to Raiatea, gave instructions to his people for the regulation of their conduct during his absence, made the necessary arrangements with his chiefs and nominated a regent to act for him till he should return. Everything being prepared, and having resided twelve months at this important station during the most critical period of its history, we took an affectionate leave of our beloved coadjutors and their kind people, truly thankful that on being relieved from

this heavy charge I was resigning it into the hands of brethren so well qualified to fulfill its duties.

The inhabitants of this lovely spot evinced considerable feeling at the prospect of losing us. For more than a month prior to our departure little groups would collect in the cool of the evening, and when sitting around the trunk of some tree of gigantic growth or beneath the shade of a stately banana would sing in plaintive tones the stanzas they had composed to express their sorrow at our anticipated separation. On the evening of our departure several thousands accompanied us to the beach, and as the boat left the shore they sang with one voice —and we think we may add with one heart—

> "Kia ora e Tama ma
> I te aerenga i te moana e!"*

This they repeated at very short intervals, the sounds becoming fainter and fainter as we proceeded, until they were lost in the distance. The effect was so overpowering that not a person in the boat could refrain from weeping.

The Rarotongans improved much in every respect during our residence among them. The females were completely transformed in their appearance, for, although both the teachers were single men, they had taught them to make bonnets; but I must add that their taste in forming the shape did not admit of equal commendation with their desire to raise the character and promote the comfort of the female sex. These deficiencies, however, were supplied by Mrs. Pitman and Mrs. Williams, who made

* "Blessing on you, beloved friends!
Blessing on you in journeying on the deep!"

some hundred of bonnets and rendered many of the natives proficients in the art. They made, also, for the chiefs' wives, European garments and instructed them to use the needle, with which they were much delighted. Besides this, they met almost daily the different classes of females to impart to them religious and other instruction. By myself the men were taught various useful arts, such as to work at the forge, to erect better houses and to make articles of furniture, in which they have since far excelled their neighbors. At Mr. Pitman's station I constructed a turning-lathe, and the first thing I turned was the leg of a sofa, with which the chief to whom it belonged was so much delighted that he strung it round his neck and walked up and down the settlement exhibiting it, to the admiration of the astonished inhabitants, many of whom exclaimed that if they had possessed it prior to the renunciation of idolatry it would certainly have been an object of worship, and have taken the precedence of all their other idols. We made a sugar-mill * for them and taught them to boil sugar.

As the people, before our arrival, had destroyed all the cocoanut trees, from which they might have procured oil, and having no other article of commerce, we entertained a pleasing hope that the manufacture of cordage and rope from the hibiscus bark might become a valuable substitute. With this view, I constructed a rope-machine, taught them the art of rope-making and encouraged them to prepare a great quantity, some of which was sent to New South Wales in the expectation of finding a market for it; but we did not suc-

* This was the seventh I had made, having constructed one upon the same principle for most of our native missionary stations.

ceed according to our anticipations, and the Rarotongans are still destitute of the means of exchange for European commodities. At my own station, also, being desirous of adding to the few articles which the natives were able to offer in exchange for European manufactures, I hired a person at very considerable expense to teach me the art of growing and preparing Brazil tobacco. Having obtained this information, we induced the natives to plant about a hundred and fifty acres and made the necessary apparatus for pressing, etc., and, as a vessel was sailing at this time for New South Wales, I wrote to inform our undeviating friend the Rev. S. Marsden of our proceedings. Delighted with the information, he inserted my letter in the Sydney *Gazette*. Some narrow-minded merchants immediately took the alarm, and tormented the governor until a prohibitory duty of four shillings per pound was imposed upon tobacco from the South Sea Islands. Thus our expense and labor were lost. It appeared to me to derogate from the dignity of a great nation thus to crush the energies of an infant people.

Both Mr. Pitman and myself were constant in our attendance at the schools, but, having no books in their dialect, the natives could make very little progress, and, although they diligently attended the means of grace, there were but few who gave evidences of a change of heart. Much knowledge, however, was imparted, and a foundation laid on which the two excellent and devoted missionaries who occupy these stations have since been honored to raise an elevated and spiritual superstructure.

We never reflect upon our voyage from Rarotonga without feeling our obligations to a kind and protecting

Providence. It will readily be conceived that a vessel built under the circumstances I have described, very insufficiently fastened with iron, caulked with the bark and covered partly with lime and partly with gum from the breadfruit tree instead of pitch, was not calculated to sustain the buffetings of many storms. But, although it blows from the east almost continually in those latitudes, we were favored during our voyage of eight hundred miles with a fair wind, which was so light as to appear almost sensible that it was filling sails which could not endure its fury, while the sea was so smooth that it seemed as if reserving its power for some bark better fitted to withstand it—or, rather, we felt that He who said to the winds and waves, "Be still!" continued to care for his disciples.

We arrived at Papeete harbor, at Tahiti, during the night, and in the morning the crews of the ships at anchor and the friends on shore observed, literally, "a strange sail" at sea. Some took us for South American patriots, others for pirates and others could not tell "what to make of us." As soon as we entered the harbor the officers of the vessels lying there and our friends from the shore hastened on board to see the prodigy, and expressed not a little astonishment at every part of the ship, but especially at the rudder-irons. From Mr. and Mrs. Pritchard we received a cordial welcome.

After introducing Makea to the missionaries and authorities of the island and recruiting our strength, in a few days we departed for Raiatea, where we arrived the 26th of April, 1828, having been absent exactly twelve months. On landing I was thus greeted by the people: "How good it is you are come! Now our troubles will

be at an end. What should we have done had you stayed away much longer?" I was at a loss to divine the import of these exclamations till I was informed that a serious disagreement had arisen between Tamatoa and the principal chiefs of the island. In a few days, however, these differences were settled, and we prepared for our missionary meeting, at which from two to three thousand persons assembled, many of whom had come from Huahine and Tahaa, with the noble chief, also, from Rarotonga, whose presence, together with the exhibition of the rejected idols of his people, added much to the interest of the occasion. This was the third time we had enjoyed the privilege of exhibiting to the Raiateans the abandoned idols of other islands. Many suitable addresses were then delivered, and all present seemed delighted.

During his stay at the Society Islands, Makea visited Huahine, Tahaa and Porapora, the chiefs and people of which showed him kind attentions and made him valuable presents. With these, after about two months' residence with us, we sent him home, where he arrived in safety and was cordially welcomed by the missionaries and his people.

CHAPTER XII.

DURING our stay at Rarotonga, I obtained a minute and interesting account from Papeiha of the circumstances which occurred from his first landing to the time of our arrival, a brief abstract of which I shall present to the reader.

On reaching the shore he was conducted to the house of old Makea, the father of the present chief of that name. An immense crowd followed him, one of whom was saying, "I'll have his hat;" another, "I'll have his jacket;" a third, "I'll have his shirt;" but they did not carry their threats into execution, for the chief called out,

"Speak to us, O man, that we may know the business on which you are come."

Papeiha replied that he had come to instruct them in the knowledge of the true God and the way of eternal salvation through his son Jesus Christ, in order that they, like the inhabitants of Tahiti, the Society and other islands, might burn the idols of wood, of cloth and of birds' feathers which they had made and called gods. Immediately there burst from the multitude an exclamation of surprise and horror:

"What! burn the gods? What gods shall we then have, and what shall we do without the gods?"

The teacher and his party commenced family worship morning and evening, at which many persons attended,

and after the first Sabbath-day services about twenty joined them, among whom was Davida, the eldest son of the present king, who has continued steadfast and is now rendering essential service to the mission as superintendent of Mr. Buzacott's schools and leader of the singing. Frequently has Papeiha showed me the stone from which, overshadowed by a grove of banana trees, he delivered his first address to the wondering inhabitants of Rarotonga.

Shortly after this, Tinomana, the chief of Arorangi, a district about eight miles from Papeiha's residence, sent for him and expressed a wish to know something about Jehovah and Jesus Christ. This chief, with the whole of the people of his district, was living in the mountains where Tinomana himself was born. As this was the weakest district of the three, its inhabitants were subject to peculiar oppression from their more powerful neighbors, who plundered them of their food and property with impunity. When a sacrifice was required, they would invariably seek it from this oppressed people, and so great was their danger that when they wanted fish they were obliged to steal down to the sea in the dead of the night and return before daybreak to avoid being plundered or murdered by parties from the other districts.

Papeiha, after having explained the leading doctrines of the gospel to this chieftain, very judiciously pointed out to him the advantages which he would derive from the reception of Christianity, and showed that by this means peace and good-will would so reign through the land that he would no longer be compelled to live in the mountains, but might take up his abode near the sea and

with his people enjoy his possessions as securely as the inhabitants of the victorious districts. The chief was considerably impressed with these representations, and after meditating for some hours upon what he had heard he came to Papeiha and said that he felt greatly disposed to burn his gods, but was afraid, "lest they should be enraged and strangle him in the night." The teachers assured him that he had nothing to apprehend, as the gods were destitute of any real power. In the evening Papeiha and his party engaged in prayer, when many of the people of the district united with them, and for the first time since the island had been inhabited bowed their knees to the God of heaven and listened to the voice of devotion.

When Papeiha had spread his mat and laid himself down to rest, Tinomana brought his, and, having placed it by his side, told him that he came to be taught to pray to Jehovah. Delighted with the request, Papeiha commenced a short prayer, which the chief repeated after him; but, overcome with fatigue, he dropped off to sleep. He had, however, scarcely closed his eyes, when the anxious chief awoke him, saying, "I've forgotten it; go over it again." After causing him to repeat it many times, once more he fell asleep, and again was wakened. This was repeated frequently through the night. In the morning Papeiha returned home, and Tinomana accompanied him part of the distance, reciting, during the journey, the prayer which he had learned. On taking his leave he informed the teacher that he was much delighted with what he had heard, and would go home and think seriously upon the subject, for, as it was a matter of great importance, it was not well to be in haste.

Papeiha had not long returned when another opportunity was afforded him for bearing his testimony to the truth in the presence of a multitude of heathen on the very spot where "Satan's seat was." The people were assembled at a marae, offering great quantities of food to the gods. Many priests, pretending to be inspired, were shouting and vociferating with all the wildness of heathen frenzy, surrounded by worshipers who presented a strange and ludicrous appearance. Some had one side of their faces and body blackened with charcoal; others were painted with stripes of all the colors they could procure; while many were dressed as warriors, with large caps adorned with white cowrie-shells and birds' feathers. Our intrepid friend pressed into the midst of the assembly and commenced addressing them on the folly of offering such quantities of food to a piece of wood which they had carved and decorated and called a god. Upon this, a priest stood up and affirmed that theirs was a real god, that he was a powerful god and that the feast they were celebrating was very sacred. Papeiha told them that the day was not far distant when the true God, Jehovah, would show them the folly of their practices and would make the gods they now worshiped "fuel for the fire." On hearing this declaration there was great confusion, but they listened very attentively while he described the love of God in giving his Son to die for sinners.

After Papeiha had ceased the people asked him many questions, one of which was, "Where does your God live?" He replied that heaven was his dwelling-place, but that he filled both the heavens and the earth with his presence. "We cannot see him," they rejoined, "but

ours are here before our eyes; and if the earth was full of your God, surely he would be big enough to be seen." "And should we not run against him?" exclaimed another. To all this Papeiha made answer "that the earth was full of air, but we did not run against it; that we were surrounded by light, but it did not impede our progress." This conversation terminated, however, without adding to the number of converts, but the teacher had the satisfaction of knowing that he had borne a faithful testimony to the truth, and that many had heard for the first time in their lives of salvation by the blood of Jesus Christ.

As Papeiha carried his testament with him, it frequently elicited curious remarks. While walking about the settlement the people would say, "There! there's the god of that man. What a strange god it is! He carries it about with him, but we leave ours at the marae." When they saw him reading, they would say that he and his God were talking together.

Five months had elapsed, when Papeiha was cheered by the arrival of his associate Tiberio. Although the labors of Papeiha had been unremitting and the converts by no means numerous, he was not discouraged, and, now that he was animated by the presence and aided by the co-operation of a colleague, it was determined that himself and his associate should employ all their energies for the accomplishment of their object, and, undeterred by threats or danger, should go on any occasion to any part of the island where it was probable that success might reward their efforts. With this view, they resolved, in the first instance, to visit all the influential chiefs and explain to them the principles of Chris-

tian truth, pointing out not only the spiritual, but the temporal, advantages which would accrue from the renunciation of idolatry. While carrying their resolution into effect, at some places they were kindly treated, but at others they were ridiculed, and from one or two they narrowly escaped with their lives.

A few days after their return to the station a priest came to the teachers and expressed his determination to burn his idol, and had brought his eldest son, a boy about ten years of age, to place under their care, lest the gods in their anger should destroy him. Leaving the child with the teachers, he returned home, and early the next morning came bending under the weight of the cumbrous god he was bringing to be burned. A crowd followed him, calling him a madman, but he persisted in his determination to embrace the word of Jehovah and declared that he was unconcerned about the result. He then threw his idol at the feet of the teachers, one of whom fetched his saw to cut it up; but as soon as the people observed the saw applied to the head of the god they all took fright and ran away. Many even of their converts were seized with the panic and hid themselves among the bushes. After a short time they returned, and in the presence of an immense crowd the first rejected idol of Rarotonga was committed to the flames.

In order to convince the people of the utter futility of their fears, when the idol was reduced to ashes the teachers roasted some bananas upon them, of which they ate themselves, and invited others to partake. No one, however, had courage to admit so dangerous a morsel into their mouths, and waited with no small anxiety to witness the result of the teachers' temerity; but, like

the inhabitants of Melita, "after they had looked a great while, and saw no harm come to them, they changed their minds" and said theirs was the truth. The crowd of spectators returned with feelings so different from those with which they assembled that in less than ten days after this event not fewer than fourteen idols were destroyed. Immediately afterward Tinomana, the conquered chief, sent for the teachers, and on their arrival at his residence in the mountains he informed them that after much deliberation he had determined to embrace Christianity and to place himself under their instructions, and therefore wished to know what was the first step to the reception of truth. The teachers informed him that he must destroy his maraes and burn his idols, to which he instantly replied, "Come with me and see them destroyed." On reaching the place he desired some person to take a firebrand and set fire to the temple, the *ataraa*, or altar, and the *unus*, or sacred pieces of carved wood by which the marae was decorated. Four great idols were then brought and laid at the feet of the teachers, who, having read a portion of the tenth chapter of the Gospel of St. Luke—which was peculiarly appropriate, especially from the seventeenth to the twentieth verse—disrobed them of the cloth in which they were enveloped, distributed it among the people and threw the wood to the flames.

Thus were the inhabitants of this district delivered from the reign of superstition and ignorance under which they had long groaned. Some of the people were much enraged with the chief and were very violent in the expression of their feelings, calling him a fool and a madman for burning his gods and listening to worthless

fellows who "were driftwood from the sea washed on shore by the waves of the ocean." The grief of the women was excessively frantic and their lamentations were loud and doleful. Many of them inflicted deep gashes on their heads with sharp shells and sharks' teeth, and ran about smeared with the blood which streamed from the wounds, crying in tones of the deepest melancholy, "Alas! alas! the gods of the madman Tinomana, the gods of the insane chief, are given to the flames!" Others, blackened with charcoal, joined in their lamentations.

In the course of a few days all the idols in the district were brought to the teachers; some of these were destroyed, but the others they determined to send to Raiatea. On the following Saturday they left Tinomana, advising him and the other converts to have their food prepared for the next day and to attend worship at the station. They did as they were requested, but came completely accoutred, as for an engagement, with war-caps, slings and spears, fearing lest the enraged *Satanes** should attack them. They were not, however, molested either in coming or in returning. From this time the destruction of the ensigns of idolatry proceeded rapidly throughout the island.

During the next week Pa, the principal chief of the victorious party, sent for Papeiha and Tiberio, and on their arrival expressed his determination to embrace the truth. In the evening, while sitting in the house, their attention was attracted by a singular noise, which proved to be the yelling of a person who pretended to be inspired, and who, like the heathens of old, endeavored

* A name by which the idolaters were designated.

to support his pretensions by distorting his features and speaking in an unnatural tone. Approaching the dwelling, he vociferated, "Pa, Pa, give me those two men! Why do you preserve two rotten sticks driven on shore by the waves? Why do you listen to the froth of the sea? I am great Tangaroa; give them to me, and I'll eat them." The teachers proposed to each other to joke with this gentleman and as he entered the house to take out their knives and demand that they should be allowed to make an incision and search for the great god Tangoroa, who, he said, was within him, as it would be gratifying to all parties to see this extraordinary personage. The chief heard the conversation and warned the priest not to enter, as the teachers were ready with their knives to cut him open and search for Tangaroa. On hearing this he scampered away with far less pomp than he came, and they heard no more of him.

After an absence of about a week, during which they had witnessed the demolition of several maraes, the teachers returned, accompanied by the first-born of every chief who had destroyed his idols.

At this time occurred a ludicrous circumstance which will illustrate the ignorance and superstition of this people. A favorite cat had been taken on shore by one of the teachers' wives on our first visit, and, not liking his new companions, Tom fled to the mountains. The house of the priest Tiaki, who had just destroyed his idol, was situated at a distance from the settlement, and at midnight, while he was lying asleep on his mat, his wife, who was sitting awake by his side musing upon the strange events of the day, beheld with consternation two fires glistening in the doorway and heard with surprise a mys-

terious voice. Almost petrified with fear, she awoke her husband and began to upbraid him with his folly in burning his god, who, she declared, was now come to be avenged of them. "Get up and pray! get up and pray!" she cried. The husband arose, and on opening his eyes beheld the same glaring lights and heard the same ominous sound. Impelled by the extreme urgency of the case, he commenced with all possible vehemence vociferating the alphabet as a prayer to God to deliver them from the vengeance of Satan. On hearing this, the cat, as much alarmed as the priest and his wife, of whose nocturnal peace he had been the unconscious disturber, ran away, leaving the poor people congratulating themselves on the efficacy of their prayer.

On a subsequent occasion Puss in his perambulations went to the district of Satanees, and, as the marae stood in a retired spot and was shaded by the rich foliage of trees of ancient growth, Tom, pleased with the situation and wishing to be found in good company, took up his abode with the gods, and, not meeting with any opposition from those within the house, he little expected any from those without. Some few days after, however, the priest came, accompanied by a number of worshipers, to present some offerings to the god, and on opening the door Tom very respectfully greeted him with a mew. Unaccustomed to such salutations, instead of returning it he rushed back with terror, shouting to his companions, "Here's a monster from the deep! here's a monster from the deep!" Upon this the whole party hastened home, collected several hundreds of their companions, put on their war-caps, brought their spears, clubs and slings, blackened themselves with charcoal,

and, thus equipped, came shouting to attack "poor Puss." Affrighted at this formidable array of war, Tom immediately sprang toward the opened door and darted through the terror-stricken warriors, who fled with the greatest precipitation in all directions.

In the evening these brave conspirators against the life of a cat were entertaining themselves and a numerous company of spectators with a dance, when Tom, wishing to see the sport, and bearing no malice, came to take a peep. No sooner did he present himself than the terrified company fled in consternation, and the heroic warriors of the district again armed themselves and gave chase to this unfortunate cat. But the "monster of the deep," being too nimble for them, again escaped their vengeance. Some hours after, when all was quiet, Tom, being disturbed in his residence with the gods, determined unwisely to renew his acquaintance with men, and in the dead of the night he returned to the house and crept beneath a coverlet under which a whole family was lying, and there fell asleep. Unfortunately, his purring awoke the man under whose cloth he had crawled; supposing that some other "monster" had come to disturb them, the man closed the doorway, awoke the people of the house and procured lights to search for the intruder. Poor Tom, fatigued with the two previous engagements of the day, lay quietly asleep, when the warriors with their clubs and spears attacked him most valiantly, and thought themselves singularly brave in putting an end to this formidable "monster."

The king, Makea, was among the last chiefs of importance who renounced idolatry. The object of his adoration was a goddess, the great Rangatira, and the

idolaters manifested determined opposition to the destruction of this idol and the burning of their marae. That, however, was effected by the party to whom it belonged; and thus the reign of idolatry, although very many still retained their idols and superstitions, was virtually terminated at Rarotonga.

The teachers then recommenced the erection of a place of worship; which being agreed upon, the greater part of the inhabitants assembled, most of them coming to the work thoroughly equipped for war.* The site selected for the building was thickly covered with trees, and, as there were but four or five axes in the island, the clearing of it was a great work. All, however, appeared anxious to assist, and although their tools were rude, some using large shells and others stone axes, yet, as the people were numerous, the work was soon effected. When the first post was fixed, Makea, who had prepared a great quantity of food to be apportioned to the various districts, desired Tinomana to implore a blessing, and in order that all present might see and hear he climbed a tree, and in that conspicuous situation offered up a sensible prayer. The shape of the building, the burning of the lime and the plastering of the house excited feelings and drew forth expressions similar to those elicited at Aitutaki.

Those who still remained heathen were continually offering provocation to the Christians, who by not resent-

* It must be recollected that the inhabitants of the different districts of this island were always in a state of hostility, and never on any occasion met unarmed, that there had not yet been sufficient time for the principles of Christianity to produce mutual confidence amongst its professors, and that numbers were still heathens.

ing their conduct subjected themselves to still greater annoyance, and one of them, while passing through their district to his own, was most severely beaten and had one of his ears torn nearly off. This led to a conflict between the parties, in which the Christians conquered. The victors then, as the custom was, led the captives by their long hair down to the seaside—not, however, as formerly, to put them to death and feast upon their bodies, but to present them to the chiefs, who, instead of ordering them to be injured, advised them to embrace this good religion by which their differences would be terminated and the reign of harmony and happiness established. To this they replied that, as they were now convinced of the superior power of Jehovah, and had indubitable proof of the merciful character of this new religion by their lives being spared, they would at once unite with their countrymen in the worship of the only true God. The following day they demolished all the maraes and brought their rejected idols to the teachers. Thus terminated the war, and with it the whole system of idolatry in Rarotonga. A portion of land in the Christian settlement was then allotted to each individual, and many of them erected dwellings there and became, and still continue, among the most active, consistent and devoted Christians. *

It is a very remarkable fact that in no island of importance has Christianity been introduced without a war, but it is right to observe that in every instance the heathens

* In giving the foregoing account of the overthrow of idolatry in the island of Rarotonga my readers will not conclude that I approve of every measure the teachers adopted. All I have done is faithfully to narrate the facts.

have been the aggressors. It was so both at Tahiti and at Raiatea, and as there were many circumstances connected with the memorable battle between the Christian and heathen parties at the latter place in which the interposition of a divine Power was most conspicuous, and which led to the entire subversion of idolatry in that and the neighboring island, I shall take this opportunity of recording them.

Tamatoa, with most of the chiefs of the Society Islands, attended by a large company of warriors, had gone to Tahiti to assist in reinstating Pomare in his government, and when thus convened the great work of conversion commenced at that island. Having been brought under its influence, the chiefs, with their warriors, returned to their respective islands, conveying back, not the mangled bodies of the victims slain in battle, to offer to the gods whose protection they had invoked, but the gospel of peace.

Upon the arrival of Tamatoa and his followers at Opoa —the place "where Satan's seat was" at Raiatea—a multitude was assembled on the sea-beach to greet them, while the priests were running to and fro, vociferating a welcome in the name of the gods and expressing a hope that they had returned laden with victims. As the chief's canoe approached the shore a herald was commanded to stand upon an elevated platform and shout in reply, "There are no victims; we are all praying people, and have become worshipers of Jehovah, the true God;" and, holding up the elementary books which the missionaries had written for them—as they had no printing-press at that time—he cried, "These are the victims, these are the trophies, with which we have returned."

Soon after the arrival of Tamatoa and his party a meeting was convened, when the inhabitants of Raiatea were informed of what had taken place at Tahiti, and of the conversion of their friends to the Christian religion. They were then invited to follow their example. About a third of the people agreed to the proposition.

Shortly after this, Tamatoa was taken exceedingly ill, and, every effort to restore him to health having failed, it was proposed by one of the Christians to destroy Oro, the great national idol, and set fire to the marae, suggesting that perhaps Jehovah was angry with them for not having done this before. After a consultation upon the proposition it was agreed that a party should go and carry it into effect. Summoning all their courage, these proceeded to the great marae at Opoa, took Oro from his seat, tore off his robes and set fire to the sacred house. The heathen party were so exasperated at this circumstance that they determined to make war upon the Christians and put them all to death. For this purpose they invited the chief of Tahaa to come over with his army and assist them in effecting their object. The more effectually to accomplish their design, they erected a house, which they encircled with the trunks of cocoanut and breadfruit trees, into which they resolved to thrust the Christians, and then to set it on fire and burn them alive. Terrified at these and other frightful preparations, Tamatoa sent frequent overtures of peace, but the invariable reply was,

"There is no peace for god-burners until they have felt the effects of the fire with which they destroyed Oro."

As a last resource the chief sent his favorite daughter,

and, a small shower of rain happening to descend just as she entered the camp, a priestess of Toimata, the daughter of Oro, commenced singing the following stanza;

> "Thickly, thickly falls the small rain from the skies:
> 'Tis the afflicted Toimata weeping for her sire."

This roused the spirit of the people to such a pitch that the heathens shouted simultaneously, "There is no peace to be made with god-burners until they have felt the effects of the fire with which they destroyed Oro," and determined to make the attack on the following day. The night was a sleepless one with both parties, for the heathens were employed in listening to the vociferations of their priests, in feasting, rioting and exulting in the anticipated triumphs of the coming day, while the Christians spent the hours in prayer and in raising an embankment of stones behind which to defend themselves as long as possible.

Early the next morning the heathen party, with flying banners, the shout of the warriors and the sound of the trumpet-shell, bore down in an imposing attitude upon the affrighted Christians, while they, on their bended knees, were supplicating the protection of God against the fury of their enemies, whose numbers, whose frightful preparations and whose superstitious madness rendered them peculiarly formidable. A long shoal of sand stretched from the shore of the Christian encampment, in consequence of which the heathen party were compelled to land at a distance of half a mile from the spot. Before they arrived at the place of disembarkation one of the Christians—formerly a noted warrior—said to the chief,

"Allow me to select all our effective men and make an attack upon the heathens while in the confusion of landing. A panic may seize them, and God may work a deliverance for us."

The proposition was agreed to, but the chief himself said,

"Before you go let us unite in prayer."

Men, women and children then knelt down outside their stone embankment, and the king implored the God of Jacob to cover their head in the day of battle, and on concluding thus addressed this little band of faithful followers:

"Now go, and may the presence of Jesus go with you!"

Taking a circuitous route behind the brushwood until he arrived opposite to the place where the heathens were landing, the commander extended his little army as far as it would reach and gave strict orders that no noise should be made until they were emerging from the bushes. The arrangement proved most successful. The heathens were seized with consternation, and after a short resistance threw away their arms and fled for their lives, for they expected to have met with barbarous treatment similar to that which they would have inflicted had they been the conquerors. But, perceiving that no injury was sustained by those of their brethren who fell into the hands of the Christians, they peeped from behind the bushes or shouted from the trees in which they had taken refuge,

"Here am I; spare my life, by Jesus, your new God."

The remainder of the day was spent by the Christians

in conducting their prisoners into the presence of the chief, who remained for several hours upon the very spot where in the morning he commended his little band to the protection of God. A herald stood by his side and shouted, as the fugitives approached,

"Welcome, welcome! You are saved by Jesus and the influence of the religion of mercy which we have embraced."

When the chief of Tahaa, who led the heathen, was taken and conducted, pale and trembling, into the presence of Tamatoa, he exclaimed,

"Am I dead?"

His fears, however, were immediately dissipated by his brother-chieftain, who replied,

"No, brother. Cease to tremble; you are saved by Jesus."

A feast was immediately prepared for the prisoners, when nearly a hundred large pigs were baked whole, with a proportionate quantity of breadfruit and other vegetables.

The heathen sat down to eat, but few could swallow their food, being overwhelmed by the astonishing events of the day. While they were thus seated one of the party arose and said,

"This is my little speech: 'Let every one be allowed to follow his own inclination; for my part, I will never again, to the day of my death, worship the gods who could not protect us in the hour of danger. We were four times the number of the praying people, yet they have conquered us with the greatest ease. Jehovah is the true God. Had we conquered them, they would at this moment have been burning in the house we made

strong for the purpose, but, instead of injuring us or our wives or our children, they have prepared for us this sumptuous feast. Theirs is a religion of mercy. I will go and unite myself to this people.'"

This declaration was listened to with so much delight, and similar sentiments were so universal, that every one of the heathen party bowed his knees that very night for the first time in prayer to Jehovah, and united with the Christians in returning thanks to him for the victory he had on that anxious day so graciously afforded them.

On the following morning, after prayer, both Christians and heathens issued forth and demolished every marae in Tahaa and Raiatea; so that in three days after this memorable battle not a vestige of idol-worship remained in either of those islands. All this will acquire additional interest in the reader's estimation when he is informed that it took place solely under the superintendence of the natives themselves, for at the time there was no missionary at either of the islands.

And here I would notice an assertion of Professor Lee, who ascribes the progress of Christianity in the South Sea Islands to the aid it derived from the civil power.* Now, this statement is not founded in truth. Having witnessed the introduction of Christianity into a greater number of islands than any other missionary, I can safely affirm that in no single instance has the civil power been employed in its propagation. It is true that the moral influence of the chiefs has in many instances been most beneficially exerted in behalf of Christianity, but never, to my knowledge, have they employed coercion to induce their subjects to embrace it; and I feel satisfied that in

* See Professor Lee's second letter, etc., page 57.

few cases has the beautiful prediction been more strikingly accomplished: "And kings shall be thy *nursing* fathers, and their queens thy *nursing* mothers." Had the missionaries desired the exercise of that power, the chiefs were not in a condition to gratify them, for they had to defend themselves against the fury of a large portion of their own subjects, by whom they were so fiercely attacked.* I am, moreover, happy in being able to contradict the assertion of Dr. Lee, because, were it true, it would have detracted from the honor of Christ, by the interposition of whose providence the great work has been effected: "His own arm hath gotten him the victory." Further, it would have derogated from the honor of Christianity, which has triumphed, not by human authority, but by its own moral power—by the light which it spread abroad and by the benevolent spirit it disseminated, for kindness is the key to the human heart, whether it be that of savage or civilized man; and when, instead of being barbarously murdered, they were treated with kindness, the multitude immediately embraced the truth, for they naturally attributed this mighty transformation in their formerly sanguinary chieftains to the benign influence of the gospel upon their minds.

* See also Ellis's *Polynesian Researches*, vol. i. p. 259.

CHAPTER XIII.

DURING our stay at Rarotonga, I obtained information from the natives upon a variety of subjects, some of which were both curious and instructive. The first I shall mention is a legend in reference to the peopling of their island. Upon this subject the natives have several traditions, in one of which there is a strange history of Apopo iva roa, or the long-boned giant who is said to have walked to the island upon the sea, but this, with many others, I shall pass over, and confine myself to the following, which, divested of those portions that are evidently fabulous, I regard as the correct account. It states that Karika, the ancestor of the present Makea family, came originally from an island to the westward named Mannka. This Karika was a mighty warrior, a "man-killer" and a great navigator who in his peregrinations at sea discovered the island of Rarotonga. On landing he found it uninhabited, and after remaining there some time he again put to sea, and in this voyage he met with Tangiia. This man was a chief of Faaa, a district in Tahiti, who by cutting down a favorite breadfruit tree had so much exasperated his brother, Tutabu aru roa (or Tutabu, the insatiable pursuer), that he was determined to put Tangiia and all his family to death. On hearing this, Tangiia launched his large canoe and sought safety in flight, and, taking with him

his family—among whom were two beautiful daughters —and followers he sailed for Huahine, which is about a hundred miles to the westward of Tahiti, where he arrived in safety. He had not, however, been there many days before Tutabu, with his *tini*, or thousands, entered the harbor of that island with a determination to destroy his brother. To escape his vengeance, Tangiia immediately set sail for Raiatea, but was closely followed by Tutabu. Continuing his flight, he sailed to Porapora, where he had scarcely landed when he again found his pursuer at his heels. From hence he proceeded to Maupiti, the last of the Society Islands, but here also Tutabu followed him, when, seeing no possibility of escaping the fury of his unrelenting foe, Tangiia, with his *tini*, launched upon the trackless ocean in search of a refuge where he might happen to find it. After having been a long time at sea, he fell in with Karika, from the island of Manuka, who forthwith prepared for battle, and, lashing his canoe firmly to that of the poor unfortunate Tangiia, was about to attack him, when he made submission by presenting to Karika the emblems of supremacy, both civil and religious, saying, "*Tena mai te vaevae roa*" ("Yours is the long-legged" or "Man belongs to you)". "*Tena mai te vaevae poto* ("Yours is the short-legged," or "To you belongs the turtle," which, being the most sacred fish, was considered as an emblem of supremacy in religious affairs). "Yours is the *butunga*, *apinga*, *katoatoa*, or the source of every treasure," reserving to himself only his *takai kete*, or food with which the people of his own district might supply him.

With this Karika was satisfied, and, having made a friendly covenant with Tangiia, received from him one of

his beautiful daughters to wife. The brave warrior then informed his friend of the lovely island he had discovered, told him the direction in which it lay, and promised, when he had accomplished the object of his present voyage, to return and settle there. Tangiia, taking leave of his formidable ally, steered for Rarotonga, and on reaching it took up his residence on the east side.

Karika returned to the island some short time after, and, with his *tini*, settled on the north side. But they had not long enjoyed the comforts of repose when, to the astonishment and consternation of Tangiia, the fleet of his determined enemy, Tutabu, was descried off the harbor's mouth. The "relentless pursuer" had determined to range the ocean in search of his adversary, and, now that he had discovered him, felt confident that he should effect his destruction. Tangiia immediately despatched a messenger to inform his friend Karika of Tutabu's arrival and to request his assistance in the ensuing battle, hoping that by a union of their forces they might conquer him. Kariki accordingly collected his *tini* and went forthwith to the assistance of his friend. A desperate engagement ensued, in which Tutabu was conquered and killed. They next had to bake him, but this they found more difficult than to kill him, for, although they heated a large oven thoroughly and put many hot stones inside him, they found on opening the oven that it was cold and Tutabu quite uncooked. Failing here, they conveyed the body to the next district, where they prepared another oven and used a different kind of wood for fuel, but with no better success. This process they repeated in every district in the island with a similar result, until they came to the last, at which

they succeeded. For this reason they gave to the district its present name of Taana, which signifies "well done, or baked over again."

There is in this tradition a great deal more of the fabulous than I have mentioned, especially in relation to the canoe in which Tangiia came to Rarotonga, which is said to have been built in the invisible world, and to have been conveyed by the birds to the top of a mountain during one night, and on the next to have been removed from thence by the same extraordinary carriers to a large canoe-house erected by Tangiia for its reception. This celebrated ship had nine or ten remarkable names, taken from so many striking circumstances connected with its building, the manner in which it was conveyed to this world, and other incidents the relation of which might perhaps gratify the curious, but, from the press of more important matter, I can only add that its principal name was Tarai-po, or "built in the invisible world."

This account, divested of the fabulous, is certainly supported by existing circumstances, for, in the first place, the Tahitian and Society islanders have other traditions respecting both Tangiia and Tutabu which state that they were both great travelers, that they had a serious quarrel about their lands, and that they dwelt in the district of Faaa, in Tahiti. Hence it may fairly be assumed that such persons did actually exist, and that they were not, like the long-boned giant, the mere creations of fancy. This opinion is also supported by the fact that the islands from which these progenitors are said to have come are about equal distances from Rarotonga, Tahiti being to the east and Manuka to the west of it. The language also of the present inhabitants is pure Ta-

hitian, with an infusion of the hard consonants and nasal sounds which characterize the dialects of the West. To these we may add another striking evidence, derived from the political divisions still existing in the island. The people are to the present day two distinct bodies, designated *Ngati Karika*, or the descendants of Karika, and *Ngati Tangiia*, the descendants of Tangiia, the former still occupying the north side of the island and the latter the east. It is also worthy of remark that the superior chieftainship is still vested in the Karika family; for, although the Ngati Karika have been beaten many times—indeed, generally—by the descendants of Tangiia, yet the conquerors agree in allowing them the supremacy which they have possessed from time immemorial. The present Makea is the twenty-ninth of that family.*

The first knowledge and intercourse of the Rarotongans with white people appear also to be worthy of notice, for, although Captain Cook did not discover the island, we found that the inhabitants had a knowledge of him before our arrival which they received partly from the heathen woman of whom I have previously spoken, and partly from some natives who were drifted from Tahiti down to Rarotonga in a canoe. These arrived while the islanders were engaged in a war, and, supposing that the island was uninhabited, two of their number went to a distance in search of eels, and fell into the hands of

* When we were preparing to depart for Raiatea, the uncle of Makea, whom he appointed as regent, delivered a most interesting address, in which he enumerated the ancestry of the king, commencing with Makea Karika, and for every one of whom he had a peculiar designation descriptive of his character, as was the case with the Pharaohs of Egypt. I much regret that I did not obtain a correct report of this address, as I listened to it with peculiar interest.

the natives. Their companions, expecting to be killed, launched their canoe and put again to sea, leaving their two friends behind them. The inhabitants, however, treated them kindly, when they began to disclose the wonders they had seen, informing them that they were not the only people in the world, but that, entirely different from themselves, a race existed who were quite white and were called Tute or Cook, that they traversed the ocean for months together as on dry land, that their canoes were immensely large and, instead of being tied and lashed with cinet, were held together with *kurima*, or iron, and that, though they had no outrigger, they did not overturn. All this was astonishing information, but the Cookees were moreover represented by the trumpeters of their fame as a very impious people who cared not for the gods, but walked with the greatest unconcern about the maraes, and even ate the sacred food. On hearing this the astonished inhabitants exclaimed,

"Why do you not drive them away and seize all their property?"

To which it was replied that they were like the gods and were out of their power, adding,

"If we attempt to hurt them, they blow at us."

"What!" said the Rarotongans; "will blowing at you hurt you?"

They were informed that it was "not blowing at them with the mouth, but with long things they call *pupuhi*,* out of which come fire and a stone which kills us in an instant before we can get near them with our spears."

These two men happened to have with them a small

* The native name for guns.

hatchet which had been obtained from Captain Cook's vessel, and which they gave to the chief, who, instead of applying it to its proper purpose, kept it very carefully to cut his food.

On hearing all this important intelligence the natives commenced praying to their gods to send Captain Cook to their island in his large canoe to bring them axes, nails and guns. The following was the substance of their prayer, which was given to me by an old priest:

"O great Tangaroa, send your large ship to our land; let us see the Cookees. Great Tangiia, send us a dead sea, send us a propitious gale, to bring the far-famed Cookees to our island to give us nails and iron and axes. Let us see these outriggerless canoes."

They then vociferated the names of all their gods, invoking them to unite their energies in the accomplishment of this greatly-desired object, and concluded by a presentation of food and a promise of making still greater offerings if the gods would conduct the ship to their island. Not very long after this a large ship did actually arrive, and from the description the natives gave me of her I have no doubt that it was the Bounty after she had been taken by the mutineers. This vessel did not anchor, but one of the natives took his little canoe and, summoning all his courage, ventured to go on board. On returning to the shore he told his astonished countrymen that it was a floating island, that there were two rivers of water flowing on it, and that two large *taro* plantations, with sugar-cane, breadfruit and other trees, were growing there, that the keel scraped the bottom of the sea, for he dived as deep as man could go and could not see its termination. I account for these singular

statements by supposing that while the man was on board the pumps were at work, and he mistook them for rivers or streams, and that the two plantations—breadfruit trees, etc.—were the large boxes which were fitted up throughout this vessel for those exotics which it was the specific object of the Bounty to convey from Tahiti to the West Indies. From this vessel was obtained a pointed piece of iron about two feet six inches in length which the natives immediately dedicated to the gods, and, finding that they could pierce the ground so much more easily with the iron than with their wooden tools, they were in the habit of borrowing it from the gods; and when the food thus planted was ripe, they invariably carried to the marae three portions, the first of which was dedicated as an expression of gratitude to the deities for causing the food to grow; the second, in payment for the loan of the iron; and the third, as a present to induce them to conduct ships there, that they might obtain more of that valuable article.

Upon a variety of other interesting topics in reference to Rarotonga I shall be equally brief; some, indeed, I must pass over altogether. An observation or two, however, upon the tides should not be omitted. It is to the missionaries a well-known fact that the tides in Tahiti and the Society Islands are uniform throughout the year as to the time of both the ebb and the flow and the height of the rise and the fall, it being high water invariably at noon and at midnight, and, consequently, the water is at its lowest point at six o'clock in the morning and evening. The rise is seldom more than eighteen inches or two feet above low-water mark. It must be observed that mostly once, and frequently twice, in the

year a very heavy sea rolls over the reef and bursts with great violence upon the shore. But the most remarkable feature in the periodically high sea is that it invariably comes from west and south-west, which is the opposite direction to that from which the trade-wind blows. The eastern sides of the islands are, I believe, never injured by these periodical inundations.

I have been thus particular in my observations for the purpose, in the first place, of calling the attention of scientific men to this remarkable phenomenon, as I believe it is restricted to the Tahitian and Society Island groups in the South Pacific and the Sandwich Islands in the North. I cannot, however, speak positively respecting the tides at the islands eastward of Tahiti, but at all the islands I have visited in the same parallel of longitude to the southward, and in those to the westward in the same parallel of latitude, the same regularity is not observed, but the tides vary with the moon, as to both the time and the height of the rise and fall, which is the case at Rarotonga. Another reason for which I have been thus minute is to correct the erroneous statements of some scientific visitors. One of these—the notorious Kotzebue—observes: "Every noon the whole year round, at the moment the sun touches the meridian, the water is highest, and falls with the sinking sun till midnight." Captain Beechy, when speaking upon the tides, states: "The tides in all harbors formed by coral-reefs are very irregular and uncertain, and are almost wholly dependent upon the seabreezes. At Oututaunoa it is usually low water about six every morning and high water half an hour after noon. To make intelligible this deviation from the ordinary course of nature it will be better to con-

sider the harbor as a basin over the margin of which, after the breeze springs up, the sea beats with considerable violence and throws a larger supply into it than the narrow channels can carry off in the same time, and consequently during that period the tide rises. As the wind abates the water subsides, and, the nights being generally calm, the water finds its lowest level by the morning." This statement is certainly most incorrect, for not only have I observed for years the undeviating regularity of the tides, but this is so well understood by the natives that the hours of the day and of the night are distinguished by terms descriptive of its state—as, for example, instead of asking, "What is the time?" they say, "Where is the tide?" Nor can the tides, as Captain Beechy observes, be "wholly dependent on the sea-breeze," for there are many days during the year when it is perfectly calm, and yet the tide rises and falls with the same regularity as when the trade-winds blow, and we very frequently have higher tides in calms than during the prevalence of the trade-wind; besides which, the tides are equally regular on the westward or leeward side of the islands, which the trade-wind does not reach, as on the eastward, from which point it blows. But the perfect fallacy of Captain Beechy's theory will be still more apparent if it be recollected that the trade-wind is most powerful from midday till about four or five o'clock, during which time the tide is actually ebbing so fast that the water finds its lowest level by six o'clock in the evening, and that in opposition to the strength of the sea-breeze. Captain Beechy adds that, "the nights being calm, the water finds its lowest level by morning," whereas the fact is that the water finds its highest point at midnight, when

it is perfectly calm. How, then, can the tides be dependent on the sea-breeze?

It is to me a matter of regret that scientific men, when writing upon these subjects, do not avail themselves of the facts which missionaries might supply; for, while we make no pretensions to great scientific attainments, we do not hesitate to assert that it is in our power to furnish more substantial data on which to philosophize than could be obtained by any transient visitor, however profound in knowledge or diligent in research.

Without making any further observations on the beautiful appearance of the rocks, hills and valleys of Rarotonga, I shall hasten to observe one or two particulars in which it differs from the Society and other islands, leaving several other points to be noticed in a concluding chapter. One valuable peculiarity of this lovely island is the extent of its low land. In many of the islands the mountains approach so near to the sea as to leave but little arable land, but this is not, to my recollection, the case in any part of Rarotonga. Its soil also must be exceedingly rich or the climate peculiarly adapted to the fruits which grow there, for on our arrival we were astonished to see the *taro* * and *kape*, the *ti* and sugar-cane, growing luxuriantly down nearly to the edge of the sea. The whole island was also in a high state of cultivation, and I do not recollect having witnessed anything more beautiful than the scene presented to me when standing on the side of one of the hills and looking toward the seashore. In the first place, there are rows of superb chestnut trees (*Inocarpus*) planted at equal distances and stretching from the mountain's base to the sea, with a

* *Arum esculentum.*

space between each row of about half a mile wide. This space is divided into small *taro* beds, which are dug four feet deep and can be irrigated at pleasure. These average about half an acre each. The embankments round each bed are thrown up with a slope, leaving upon the top a flat surface six or eight feet in width. The lowest parts are planted with *taro* and the sides of the embankment with *kape* or gigantic *taro*, while on the top are placed at regular intervals small beautifully-shaped breadfruit trees. The pea-green leaves of the *taro*, the extraordinary size and dark color of the *kape* lining the sloping embankment, together with the stately breadfruit trees on the top, present a contrast which produces the most pleasing effect.

There is round the island a good road which the natives call *ara medua*, or "the parent-path," both sides of which are lined with bananas and mountain-plantains, which, with the Barringtonia, chestnut and other trees of widespreading foliage, protect one from the rays of the tropical sun and afford even in midday the luxury of cool, shady walks of several miles in length. The houses of the inhabitants were situated from ten to upward of thirty yards from this pathway, and some of them were exceedingly pretty. The path leading up to the house was invariably strewed with white and black pebbles, and on either side were planted the tufted-top *ti* tree, or *Dracæna*, which bears a chaste and beautiful blossom, interspersed alternately with the gigantic *taro*. Six or eight stone seats were ranged in front of the premises by the side of the "parent-pathway." These were relics of antiquity, some of which were regarded with much veneration by the people, who, while they

pointed to them, would say, "Here my father, grandfather or the great chief So-and-so sat." They were generally formed of two smooth stones, the one serving as a seat and the other sunk in the earth to form the back. Here, in the cool of the evening, after the labors of the day, with a wreath of flowers on their brow, anointed with a sweet-scented oil and wearing a new *tiputa* or the shining *pakaku*,* sat the inmates of the house to chat with any loquacious passenger about the events of their own little world. It was thus I met with the spiritual beggar Buteve.

In passing one evening from Mr. Buzacott's to Mr. Pitman's station my attention was arrested by seeing a person get off one of these seats and walk upon his knees into the centre of the pathway, when he shouted,

"Welcome, servant of God, who brought light into this dark island! To you are we indebted for the word of salvation."

The appearance of his person first attracted my attention, his hands and feet being eaten off by a disease which the natives call *kokovi*, and which obliged him to walk upon his knees, but, notwithstanding this, I found that he was exceedingly industrious and not only kept his *kainga* in beautiful order, but raised food enough to support his wife and his three children. The substitute he used for a spade in tilling the ground was an instrument called the *ko*, which is a piece of iron-wood pointed at one end. This he pressed firmly to his side, and, leaning the weight of his body upon it, pierced the ground, and then, scraping out the earth with the stumps of his

* Native cloth, in the manufacture of which the Rarotongans excel.

hands, he would clasp the banana or *taro* plant, place it in the hole and then fill in the earth. The weeds he pulled up in the same way. In reply to his salutation, I asked him what he knew of the word of salvation. He answered,

"I know about Jesus Christ, who came into the world to save sinners."

On inquiring what he knew about Jesus Christ, he replied,

"I know that he is the Son of God, and that he died painfully upon the cross to pay for the sins of men in order that their souls might be saved and go to happiness in the skies."

I inquired of him if all the people went to heaven after death.

"Certainly not," he replied; "only those who believe in the Lord Jesus, who cast away sin and who pray to God."

"You pray, of course?" I continued.

"Oh yes," he said; "I very frequently pray as I weed my ground and plant my food, but always three times a day, besides praying with my family every morning and evening."

I asked him what he said when he prayed. He answered,

"I say, 'O Lord, I am a great sinner. May Jesus take my sins away by his good blood, give me the righteousness of Jesus to adorn me and give me the good Spirit of Jesus to instruct me and make my heart good, to make me a man of Jesus and take me to heaven when I die.'"

"Well," I replied, "that, Buteve, is very excellent, but where did you obtain your knowledge?"

"From you, to be sure. Who brought us the news of salvation but yourself?"

"True," I replied, "but I do not ever recollect to have seen you at either of the settlements to hear me speak of these things, and how do you obtain your knowledge of them?"

"Why," he said, "as the people return from the services I take my seat by the wayside and beg a bit of the word of them as they pass by. One gives me one piece, another another piece, and I collect them together in my heart, and by thinking over what I thus obtain, and praying to God to make me know, I understand a little about his word."

This was altogether a most interesting incident, as I had never seen the poor cripple before and I could not learn that he had ever been in a place of worship. His knowledge, however, was such as to afford me both astonishment and delight, and after this interview I seldom passed his house without holding an interesting conversation with him.

Between each district was left a space of uncultivated land, generally about half a mile in width. On these wastes their battles were most frequently fought, for the inhabitants of each district invariably used every exertion to prevent their opponents from making encroachments upon their *kaingas*, or cultivated lands, and therefore disputed with the greatest pertinacity every inch of the uncultivated waste; nor did they until entirely driven off yield their possessions to the hands of the spoiler. But since the introduction of Christianity many of these wastes have been cultivated.

Their wars were exceeding frequent. They had just

been engaged in a disastrous conflict when we discovered the island. Pa and Kainuku, with the inhabitants of the eastern district, had been fighting with Makea and Tinomana, the chiefs of the north and west sides of the island, when the latter were beaten and Makea and his people driven away from their possessions, to which, however, peace having been restored, they had returned about a month or two prior to my first arrival. The sad effects of these contests were then and are still apparent, for the laws of the savage warfare appear to be like those of civilized countries—to "burn, kill and destroy"—and there is not one old cocoanut tree to be seen on the north-west or south side of the island. A few old bread-fruit trees still rear their lonely heads, having survived the injuries which they received from the hands of the devastating conquerors. Walking one day with the king, among the groves of banana and breadfruit trees and observing the mutilations, I asked him jocosely, whilst pointing to one of them, why all the bark was stripped off, and, turning to another, inquired why so deep a gash was cut in it, and wished to know what had become of the cocoanut trees against the stumps of which we were continually striking our feet. To this he replied,

"You know very well that we were conquered, and why do you banter me? We were fools enough to fight with the trees as well as with men; some we cut down ourselves lest our enemies should eat the fruit of them, and others our conquerors destroyed. If it were possible, I would put new bark on all these trees and fill up the gashes in the trunks of the others, for, wherever I go, they stare me in the face and remind me of my defeat. However, young trees are growing fast, and I am plant-

ing cocoanuts in all directions; so that my possessions will soon be equally valuable with those of our conquerors, and I am under no apprehension of having them again destroyed, for the gospel has put an end to our wars."

I inquired of the chief how they killed the cocoanut trees with such facility, when he informed me that scarcely any tree could be destroyed with greater ease. One of the methods by which they effected it was singular: it was to place a large sea-snail called the beche le mer on the crown of the tree, around the sprout, and allow it to rot there. Another mode was to beat the crown with a small stone. Soon after this was done the tuft of plumy leaves surrounding the top of the tree faded and fell, leaving the barren, naked trunk, of immense length, standing for years afterward. This is accounted for in the following manner: Almost all trees belong to one or other of two great divisions of the vegetable kingdom, Exogenæ or Endogenæ. The former is named from the circumstance of their receiving increase of matter, which is arranged *externally* as regards the old layers. Buds are the organs provided for supplying the materials constituting the stem, and, since in this class there is an indefinite quantity, the destruction of one or more does not in the slightest degree endanger the life of the plant. The contrary, however, is the case in Endogenæ (to which class the cocoanut belongs), one bud alone keeping up a supply of matter necessary to the existence of the plant by the descent of newly-formed fibre into the *innermost* part of the stem (not the exterior, as in Exogenæ). It consequently follows that the *innermost* part is more susceptible of injury than the *exterior;* and if the central

bud, the source of the newly-formed matter, be destroyed, a stop is suddenly put to the process of its growth, and death ensues.

Their wars, I think, may also be considered sanguinary. The king informed me that in the one which raged just prior to our first visit "fourscore and ten were slain" on the side of the conquerors, and "fivescore" on that of the conquered. Female prisoners were very frequently put to death, and the reason assigned for this cruel practice was that they might perchance give birth at some future period to warriors. The poor little children had spears passed through their ears, and were carried in triumph to the marae. Of late years, as soon as an antagonist was overcome in battle, the victor beat in his skull, and, taking out a portion of his brains, he placed it upon breadfruit leaves and carried it immediately to the gods as an earnest of the victim he was about to bring. This practice originated in the following incident: During an engagement a man named Karavai succeeded, as he imagined, in killing his opponent, Oromea, and ran off instantaneously to the marae with breadfruit leaves as an earnest of the victim about to be dedicated to the gods, but, before he returned, Oromea, who was only stunned, recovered from the effects of the blow, hastened to his own district, collected his friends, and in ridicule of his conqueror composed the following song, which in the evening they triumphantly sang, accompanied by drumming and dancing:

"Teri rau kuru ua i te atua a Karavai e!
Kua ki a Variota e!
Kare i tutuki tika ia Oromea e!
Te koto ua ra—te Tuporo i Te manga e!"

"What a carrying of breadfruit leaves is Karavai's to his god, O!
He has filled Vairota,*
But has not killed completely Oromea,
For he is now drumming and dancing merrily at Te manga, O!" †

After this, in order to escape similar ridicule, the warriors determined to make sure of their victim by presenting to the gods his brains instead of breadfruit leaves, concluding that in this way they would most effectually prevent the object of their vengeance from singing and dancing in sarcastic triumph. This offering having been presented, as soon as the whole of the inhabitants of the district could be convened they fastened a rope to the leg of the corpse, and then dragged it as though it were a log of wood to the great marae with songs of savage exultation.

Females at Rarotonga, like those of the Society Islands, were treated as inferiors. They were allowed neither to eat certain kinds of food, which were reserved for the men and the gods, nor to dwell under the same roof with their tyrannical masters, but were compelled to take their scanty meal of inferior provisions at a distance, while the "lords of creation" feasted upon the "fat of the land" and the "abundance of the sea." In one respect the treatment of the females at this island was materially worse than that which obtained in the Tahitian and Society groups, for, whilst in the latter females had a share of their fathers' possessions, at Rarotonga these went to the male branches of the family, and seldom, if ever, to the daughters, on the ground, as they alleged, that "their person was their portion." This circumstance may have contributed to render the females of

* Name of marae. † The name of his own district.

Rarotonga less fickle and fastidious than the ladies of the Tahitian and Society Islands, for, let a man's possessions be ever so great in the latter, if his person is not attractive they will not accept his overtures. I think, also, that the females of Rarotonga are more faithful, industrious and affectionate than those of Tahiti. During the sickness which prevailed shortly after our arrival we were delighted at beholding the tender sympathy and unremitting attention which they showed to their sick husbands. Enter their habitations when we would, by night or by day, the head of the afflicted husband was in the lap of his affectionate wife, while she beat off the annoying flies, bathed his temples with water or eased pain by the gentle pressure of the *taurumi*.*

At Rarotonga there is not such an equality of rank as at Tahiti, but a man is great according to the number of his *kaingas*, or farms, which contain from one to five acres each. These are let to tenants, who, like the vassals in the ancient feudal system, obey the orders of their superior, assist him in the erection of his house, in building a canoe, making fishing-nets, and other occupations, besides bringing him a certain portion of the produce of his lands. This gives to the chiefs a degree of respectability. And here we may observe that four distinctions of rank obtain among the Rarotongans—the *ariki*, or king; the *mataiapo*, or governors of districts; the *rangatira*, or landholders; and the *unga*, or tenants. Besides the minor districts, there are three grand divisions in the island, governed by the four principal chiefs, Pa,

* The *taurumi* differs from the Indian shampooing, it being a gentle squeezing or compression of the afflicted part with a soft hand and the sensation is peculiarly grateful.

Kainuku, Tinomana and Makea, the last of whom enjoys a limited supremacy over the whole. In consequence of these ancient political divisions, it was thought desirable to have three distinct missionary settlements, by which arrangement all the inhabitants now reside with their beloved missionary, under their respective chiefs and near their own plantations, enjoying the inestimable blessing of Christian instruction and "sitting under their own vine and fig tree"—or, rather, under their own bread-fruit and banana groves—"none making them afraid."

CHAPTER XIV.

THE first voyage which the Messenger of Peace took after being thoroughly fitted out was to convey Messrs. Pritchard and Simpson to the Marquesan Islands, the directors having determined to endeavor to re-establish the mission among the savage inhabitants of that group. This voyage, together with the time consumed in effecting the necessary alterations in the vessel, occupied about twelve months, at the expiration of which we sailed for the Hervey Islands, and my esteemed brother-missionary, Mr. Platt, undertook to visit them. He found all the missions in a pleasing state, although our dear friends at Rarotonga had endured some very severe trials. An extract from some of the letters which we received on the return of my colleague will enable the reader to form a correct estimate of the peculiarly distressing circumstances in which the mission families were for a time placed. The first is from Mrs. Buzacott to Mrs. Williams:

"RAROTONGA, December 30, 1829.

"MY DEAR MRS. WILLIAMS: Had you not requested it, I should certainly have written to you by the return of this vessel, because I know you must feel interested in all that relates to Rarotonga. It is natural for me to begin by saying how much we have been disappointed at

the unexpected delay of the vessel. We thought that Mr. Williams was another of Pharaoh's butlers. I cannot tell you half of our feelings of disappointment during the months we have been expecting it, but, now that we are favored with the company of a brother-missionary, we forget much that is past. Many and various have been our trials since you left us. They commenced on the part of Makea, who after his return from Raiatea became exceedingly haughty and unkind. Very little food was brought to us, and ill-disposed persons, observing the king's conduct, began to steal. We were obliged to talk of leaving them; but when they heard of our intention, they became alarmed, and have since been extremely kind. You recollect the contentions between Ngatangiia and Tupapa respecting some portions of land. These became so violent that war was daily expected for months. The contending parties commenced skirmishing several times, but the judges succeeded in preventing them from proceeding to a regular engagement. This vexed them, and then, to be avenged, they set fire at night to the houses of the judges.

"You know not what we suffered at this time, with the alarms of war by day and fire by night, and, had an opportunity then offered, I am not certain but that we should have considered it our duty to leave them, as I was in a very weak state and expecting soon to be confined. We had built a new schoolhouse, which was twice burnt down, with several other houses. Many more were set on fire also at Mr. Pitman's station, including the new chapel which Mr. W. built. A brother of Tumu was caught in the act of setting fire to our chapel; he was severely punished, and we have had no house-burn-

ing since. At the same time a tremendous mountain-torrent rushed down behind our house, which obliged us with precipitation to remove all our property. The bustle and fright were too much for me. I was removed to Makea's new house, and confined there to my bed for some days. Mrs. Pitman then kindly left her own home and came to live with us until after my confinement. Our heavenly Father was better than our fears, and compelled us to praise him for his goodness. Our dear little girl was baptized by Mr. Pitman about a fortnight after; her name is Sarah Ann. Not another fortnight had elapsed when I was seized with a violent internal inflammation, and we again sent for our neighbors, who came immediately to our assistance. The attack was severe. I was twice bled, and, indeed, every method was used that our little skill suggested; and it pleased God to give his blessing. We had anticipated a separation, for our means were few, the symptoms very acute and our stock of medicine long before exhausted; so that our hearts were much affected by the goodness of God in appearing for our relief. I recovered gradually, though slowly.

"You will know that we have been the subjects of privations when I tell you that we have seen no one since the vessel brought Makea back until the arrival of Mr. Platt, but, what is still worse, our supplies are not now come. We are both wearing the last shoes we have, and, as we have been formerly supplied by Mr. Pitman with shoes as well as medicine, I know not what we shall do. Should any goods arrive for us, do request Mr. Williams to forward them immediately. I am much obliged to you for what you have sent, etc.; it is indeed very accept-

able. We think the news of a visit from Mr. Williams is almost too good to be true.

"We are sorry to hear of the loss of your two children; but cease to grieve: it is their unspeakable gain.

"Yours affectionately,

"S. V. BUZACOTT."

The next is an extract from Mr. Pitman to the author:

"NGATANGIIA, December 30, 1829.

"MY DEAR BROTHER: Your kind epistle came duly to hand. We were very much afraid that something had occurred to the vessel at the Marquesas, but all our fears are now removed. I believe when I wrote last it was a letter of sympathy in consequence of the loss of your dear little babe, and the very next I received from you brought the sad intelligence of the birth and death of another. Well, my dear brother, what shall we say to these things? Shall we murmur? Shall we say God deals unkindly? This would be sinful. Are they not before the throne of God and the Lamb, and made perfectly holy even as the angels of God? Had you your choice, what better thing or better place could you have wished for your little ones? Let the contemplation that they are now jewels adorning the crown of Immanuel dry up your tears. We feel much for you both, but especially for Mrs. W. May the Lord support her mind, strengthen her faith and give her entire resignation to his will!

"Since you left us we have been exposed to war, fire and water."

After giving me a full account of these disastrous events, which took place at Avarua, he observes:

"They commenced with us, and set Tupe's house in a blaze, which communicated to his son's, and then to our chapel, which in a few hours was laid waste. Our house, which stood just behind Papeiha's, was in great danger, but escaped. For weeks afterward these bad fellows were thus engaged. Since that our chapel has been again rebuilt and a schoolhouse ninety feet by thirty-six, on the seaside. The people generally have behaved with exceeding kindness to us from the beginning; they do everything to make us happy. Our chapel and schools are well attended; some of our boys are getting on and can read pretty well. They have read twice through the Hebrews, John, etc. Thanks to you for translating and getting these valuable books printed for us. In consequence of our unsettled affairs I have not been able to do much. I have translated nine chapters of the Acts, and by the time you come down I hope the book will be finished, with the Scripture catechisms, etc.

"I am sorry to say Mrs. P. continues very poorly, but bears up with great fortitude under her afflictions. She is not able to attend so much to the instruction of the females as she otherwise would.

"Yours very affectionately,

"C. P."

The important time had now arrived for commencing the voyage on which my mind had been so long set, and for which the Messenger of Peace was built. The Rev. T. East and the Rev. J. A. James of Birmingham had generously responded to my call and forwarded a large supply of ironmongery for the undertaking. Everything appeared to favor, nothing to impede, the design,

and my beloved fellow-laborer, Mr. Barff, had consented to accompany me. My own people also entered into my propositions with so much zeal that on the announcement of my intentions eight members of our church offered their services for this enterprise of mercy. A meeting was then held to consider the fitness of these individuals for the work, when we were favored with the presence of Rev. Mr. Stewart,* the chaplain, and a pious officer of the United States ship Vincennes, which was anchored off our settlement. At this meeting many excellent speeches were delivered by the natives. One of them contained a pretty allusion to the visit of the Vincennes, and the objects of Captain Finch, the commander, ingeniously applied to our contemplated voyage.

"A large man-of-war," said the speaker, "is now with us. She has come afar with kind intentions toward ourselves and those like us. Her object is to learn our condition and to encourage us to seek our own welfare. Her officers have their reward: they are covered and crowned with gold; they wear gold on their shoulders and gold on their heads.† This is their reward. My thought is that we also send a vessel to do good to those who are more ignorant and destitute than ourselves. Those of us who go on this expedition will not, like these our friends, be crowned with gold as a reward. No; they will receive nothing, perhaps, in this world. Still, they will be crowned. Yes, theirs shall be a crown of eternal life, given to them at last by their Lord and Master Jesus Christ."

* Mr. S. was formerly a missionary to the Sandwich Islands, and is well known by his interesting writings.

† Alluding to the lace and epaulets of their uniform.

While fitting out the Messenger of Peace we were visited by one of Her Britannic Majesty's frigates, commanded by the Honorable Captain Waldegrave, from which gentleman we received many kind attentions. Among other things, he very obligingly supplied us with green paint to beautify our little vessel for our anticipated voyage.

Soon after their arrival the captain and his officers attended, in full uniform, to pay their respects to the authorities of the island, as well as to Pomare, the queen of Tahiti, who, with her husband, mother and aunt, the regent, was there on a visit to Tamatoa, the patriarch of royalty. After the ceremonies of introduction, Tamatoa, the king of Raiatea, and Pomare, his granddaughter, with other branches of the family, entered an inner apartment, and returned shortly afterward with fine mats and native cloth, which they laid at Captain W.'s feet and begged him to accept them. A quantity of native provisions—cocoanuts, bananas, taro, etc., with several hogs—were brought and placed in full view before the door, when a speaker with an oratorical attitude and a loud voice enumerated the whole, which he submitted to the disposal of the captain as an expression of the pleasure they felt in welcoming himself and officers to their island. Captain W. kindly received their gifts, and made them some valuable presents in return.

At the invitation of Captain Waldegrave, Pomare, Tamatoa, Maihara, the late excellent regent of Huahine, and other branches of the family, dined on board the Seringapatam, and I was requested to accompany the party and to act as interpreter. After dinner we were conducted through the immense vessel, every part of

which excited the astonishment of the visitors. Captain W. expressed himself pleased with the manner in which his sable friends had behaved. The queen of Tahiti and Maihara were well dressed, wearing black silk gowns and handsome bonnets of fine English straw trimmed with ribbons and flowers, which had been given to them by Captain Laws, commander of the Satellite sloop-of-war, who visited the island some months before; which gentleman also took a lively interest in our labors, attended the examination of our schools, and distributed with his own hands valuable presents of scissors, knives, ribbons, etc., to those scholars who excelled. Indeed, I very gladly embrace this opportunity of stating that the commanders and officers of those vessels of war, from both England and the United States of America, which have visited the stations occupied by myself have without exception evinced the same friendly disposition.

The countenance of such gentlemen has been of inestimable advantage in the prosecution of our arduous labors by strengthening the confidence of the people in their missionaries, but more especially by counteracting the base insinuations and vile misrepresentations of runaway sailors and others, who have occasionally caused us much inconvenience, of which the following instance may afford a good illustration: A convict from New South Wales had escaped to the islands. He was certainly a well-educated and clever rogue, and, having fixed his residence at the neighboring island of Tahaa, he ingratiated himself into the favor of the chiefs and people by telling them that they were selling their hogs and provisions at a price far too small in receiving but eight or ten yards of print for a pig, whereas in England one joint was sold

for more than they obtained for the whole, and that the missionaries, from interested motives, were keeping them in the dark upon these subjects; but that if they would allow him to manage their trade with the shipping he would procure for them five or ten times as much. All this was grateful to the chiefs and people, who in consequence appointed him their agent. Thus countenanced, he soon began to speak disrespectfully of the missionary, and carried his insolence so far that one weekday afternoon he entered the chapel and upbraided him with not having told the people to demand higher prices for their property. Inflated with ideas of his own importance, he drew up a list of every article they had to dispose of, with the price attached. For instance, he set down as one item a large pig, for which they were to demand a new black coat, and other things in proportion. The natives met to consider the subject, were highly delighted with the proposal and despatched a messenger with the list of prices to Tamatoa for his approbation, without which they could not execute their plans. The good old chief sent the paper for my opinion. I returned it, saying that he and his chiefs were at full liberty to act as they pleased, for a document from a rogue was beneath my notice. In consequence of this, Tamatoa and his chiefs returned the following answer to their brethren: "That if the man would bring his ship with his black coats and beautiful shawls he should have all the pigs and arrow-root in the island; but if his ship, his black coats and shawls were only in his mouth, he was a liar and unworthy of regard, being one of those bad men against whom captains of vessels of war had lately warned them."

As the Seringapatam arrived a few days before our

annual missionary meeting, in May, we enjoyed the company of Captain Waldegrave and his officers during the services of the day, which commenced about ten o'clock and continued, with slight intermissions, till six. After morning service, Captain Waldegrave, his officers and ourselves dined at the king's house, while the whole congregation were feasting in an open space outside, where the ground was overlaid with fresh grass and the company screened from the rays of the sun by awnings of native cloth. More than a thousand persons dined together, all of whom were seated, on sofas, chairs or stools of their own manufacture, around tables groaning under the weight of baked pigs, fish, breadfruit, bananas, sweet potatoes, puddings of arrowroot, cocoanut, etc. Satisfaction beamed on every countenance, and the people "ate their food with gladness." After dinner, and even while eating, several natives addressed the company, contrasting in striking and animated language their present comfort and happiness with their former misery and degradation.

At about half-past two or three o'clock we reassembled in our chapel to conduct the business of our auxiliary. In order to give our respected guests a greater degree of interest in the proceedings of the day, I not only wrote in English the order of the meeting, with the resolutions to be proposed, but engaged to interpret the address of each speaker. Tamatoa, the king, took the chair and called upon one of the native Christians to give out a hymn and implore the divine presence. He selected for the occasion the Jubilee hymn, "Blow ye the trumpet, blow," which had been translated into the native language. After this the venerable chairman, who himself

was formerly worshiped as a god, opened the business in an interesting speech, and then requested the native secretary to read the list of subscriptions.* The resolutions were then proposed, seconded and carried by a show of hands with the regularity observed at similar meetings in our country. One of these expressed pleasure at the presence of Captain Waldegrave and his officers and tendered to them the thanks of the chiefs and people for their obliging attentions. To these gentlemen the native Christians who proposed and seconded this motion addressed their observations, and Captain Waldegrave replied by expressing the sincere pleasure he had derived from seeing them in such a state, and by pointing out the inestimable advantages of knowledge in general, but especially of that contained in the Scriptures. He then, after having kindly recommended the people to continue their attendance on the instructions of the missionaries, his countrymen, to whom they were so much indebted, assured them that he should not fail to inform his numerous friends in England, who took a lively interest in their welfare, of what he had seen and heard. After this the teachers who were about to leave country, relatives and friends to convey the glad tidings of salvation to the still barbarous inhabitants of distant islands took an affectionate farewell of their brethren, whom they entreated to bear

* The people, having no coin, contribute arrowroot and cocoanut oil. These we generally sold to merchant-ships that touched there, and transmitted the money to the treasurer, in London. On one occasion I had the pleasure of forwarding for between two and three years no less a sum than three hundred pounds, about twenty-seven pounds of which was contributed in one year by the schoolchildren only. The whole of the amount I have sent from my station at Raiatea is about seven hundred pounds.

them on their hearts when at the throne of grace. It was a day of peculiar delight to the people, and the circumstance of our being about to embark on the greatest missionary enterprise we had yet undertaken, the parting addresses of the teachers, the presence of so many respectable visitors, with the important advice and the appropriate counsels of the Honorable Captain Waldegrave, contributed to invest the proceedings with unprecedented interest.

Being occupied as interpreter of the addresses, I was prevented from taking them down, according to my usual practice. An accurate idea, however, may be formed of their character by a few extracts from those of the previous year: On that occasion the first speaker arose and said:

"My friends, let us this afternoon remember our former state—how many children were killed and how few were kept alive; but now none are destroyed. Parents now behold with pleasure their three, five, and even their ten, children, the majority of whom would have been murdered had not God sent his word to us. Now hundreds of these are daily taught the word of God. We knew not that we possessed that invaluable property a living soul. Neither our wise ancestors nor Oro, nor any of our former gods, ever told us so. But Jehovah caused compassion to grow in the hearts of the good Christians of England, who formed a society, purchased a ship and sent missionaries to tell us that we had souls—souls that will never die; and now we are dwelling in comfort and hope for salvation through Jesus Christ. But do all the lands of darkness possess the same knowledge? Do all know that they have never-dying souls—that there is

one good and one bad place for every soul after death? Do all know that Jesus Christ came into the world to save sinners? No! Some are worshiping idols; some are killing themselves, and others their children. Then let us send them missionaries to teach them the good word which we have been taught."

The following address was delivered by Fenuapeho, the chief of Tahaa who led on the heathen party in the battle at Raiatea of which I have given an account. He said,

"Praise to God well becomes us, but let it be heart-praise. All the work we do for God must be heart-work. . . . We were dwelling formerly in a dark house, among centipedes and lizards, spiders and rats, nor did we know what evil and despicable things were around us. The lamp of light, the word of God, has been brought, and now we behold with dismay and disgust these abominable things. But stop! Some are killing each other this very day, while we are rejoicing; some are destroying their children, while we are saving ours; some are burning themselves in the fire, while we are bathing in the cool waters of the gospel. What shall we do? We have been told this day by our missionary that God works by sending his word and his servants. To effect this, property must be given. We have it; we can give it. Prayer to God is another means: let us pray fervently. But our prayer will condemn us if we cry, 'Send forth thy word and make it grow,' and do not use the means. I shall say no more, but let us cleave to Jesus."

Mahamene, one of the teachers who labored many years at Rurutu, spoke as follows:

"There were two captivities amongst us formerly: the

one was a captivity to our gods; the other was our captivity to the *teuteu arii*, or king's servants. Perhaps there is an individual present to whom the former will particularly apply, for I know the very cave in which he hid himself several times when he was sought after to be offered up as a sacrifice to the gods.* Has he obtained shelter in the true Refuge for sinners? The other captivity was to the servants of our chiefs. These would enter our houses and commit the greatest depredations. The *raatira*, or master of the house, would sit as a poor captive, without daring to speak, while they would seize his rolls of cloth, kill the fattest of his pigs, pluck the best of his bread-fruit and take the very posts of his house for firewood with which to cook them. Is there not a person present who buried his new canoe in the sand to hide it from these desperate men? But now all these customs are abolished; we live in peace without fear. But what has abolished them all? Is it our own goodness? Is it our own strength? No; it is the gospel of Jesus. We do not hide our pigs underneath our beds and use our rolls of cloth for pillows to secure them: our pigs may now run where they please and our property may hang in our houses, no one touching it. Now we have cinet bedsteads; we have excellent sofas to sit on, neat plastered houses to dwell in, and our property we can call our own."

Another, who is at the present time at the Navigators' Islands, said:

"God has made two great lights, the sun and the moon, and placed them in the heavens; and for what has he placed them there? To thrust away the darkness. So the missionary society: it is like a great light; its object

*This person was sitting at the time in front of the speaker.

is to thrust away the darkness and wickedness of the world, and to teach all the way of salvation by Jesus Christ. Let us give our little property to assist in kindling this great light, that it may arise and shine upon the people who are now sitting in darkness and in the shadow of death."

Ahuriro, an intimate friend of the late Pomare, observed:

"God could work without us. He said, 'Let there be light, and there was light.' But he is pleased to work by us. Let us, then, give what we have willingly to assist the parent society in England. God the Father has work, God the Son has work, God the Spirit has work, in the redemption of man. Shall God work and we sit still? Shall Jesus Christ pray and we be silent?"

Another commenced by a few comparisons to show that all sought means to accomplish the object they had in view, as the fisherman his nets, baits, etc., after which he said:

"So will those who love Christ: they will devise means to send his gospel to other lands that they also may know the Saviour. I have been seeking a name by which to call the property thus subscribed, and I think it may be called 'property to seek lost souls.' Are not the souls of those living in darkness lost souls? and is not this property the means by which they will obtain the light of life? It is the thought of lost souls that animates good people in their labors. They do not collect property for themselves: it is for lost souls. We give property for everything. If we want a canoe, we give property for it; if we want a net, we give property for it; and are not lost souls worth giving property to

obtain? Think of lost souls, and work while it is called to-day."

As that of Tamatoa is a genuine and curious specimen of native eloquence and illustrates the ingenuity with which the people apply their ancient legends to new and useful purposes, I requested him to supply me with a copy of it, and the following is as literal a translation as I can give. It appears to have been used when addressing their kings at their inauguration, and also, by a little variation of phraseology, at the deposing of a chief whose reign had been one of tyranny and bloodshed:

"An under-chief of Tautu spoke concerning his king, Tautu opiri.* The legend of Natoofa† says concerning Tautu opiri that in his reign the roots of the breadfruit tree were adzed smoothly from off the pathway; it was even polished with shark's skin.‡ The great seat Reuea was sat upon,§ the sweet-toned bamboo flute, Taneua,‖ was played, and men grew wrinkled with age, using a staff to support them as they walked. The king died lamented by his people, having spread the garment of peace over them, for the heads of men were not cut off with bamboo knives during his reign, but the heads of pigs, and the food of peace was eaten. The foreheads of the beautiful women were made red with the *mati*

* The name of the chief. † The name of his district.

‡ The pathways in the island, being exceedingly narrow, are rendered rugged by the roots of the large trees which shoot across them; hence the allusion in the text became a common figure to express a state of unimpeded peace, when everything in their political and social intercourse went smoothly on.

§ A great seat, hewn out of one tree, on which the principal chiefs sat at all their great festivals.

‖ Taneua, a celebrated flute which they blew with their noses.

berry, and their bright black hair was anointed with sweet-scented oil.* Behold, the peaceful reign of this king was long; and let not the still more blessed reign of Jesus, the best of all kings, be short among us!

"Tautu opiri begat a son, Te hau roa, or 'Long-reign,' and then long was the peace enjoyed between the great Tahaa and Raiatea.† The roots of the bread-fruit tree were adzed and the pathway polished with shark's skin, the great seat Reuea was sat upon, the flute Taneua was played, men grew wrinkled with age, and this king died lamented by his people, having spread the garment of peace, etc. The peaceful reign of Te hau roa was long; and shall that of Jesus, the true Long-reign, be short?

"Long-reign begat a son, and called him Te Petipeti, or 'The Beautiful,' and then delightful was the peace enjoyed between great Tahaa and Raiatea. The roots of the tree were adzed off smooth, etc. Behold, the peaceful reign of Beautiful was long; and shall that of Jesus, the true Beautiful, be short among us? No, never let it be shortened. It exceeds all others in beauty.

"Te Petipeti begat a son whom he called Light-heart, and then light and happy were the hearts of the people in the peace between great Tahaa and Raiatea. The roots of the trees were adzed smoothly off, etc. And this king died lamented by his people, having spread the garment of peace over them; and shall that of Jesus, whose gospel gives true lightness of heart, be short among us? No; let it never be shortened!

* Expressions intimating that their amusements were enjoyed without interruption.

† Adjacent islands encircled in one reef.

"At length twin-brothers were born—Tautu and Taumata, Snappish-lips and Scowling-eyes—and then jealousy began and desperate war was waged. The polished pathway was made rugged, the seat Reuea was never sat upon, the conch-shell of war was blown instead of the flute Taneua, men were slain instead of growing wrinkled with age, the women were not beautified with the *mati* berry, and the heads of men were cut off instead of those of the pigs. Thus was the peaceful reign of Tautu destroyed; thus was the protracted happiness of Long-reign shortened and the lovely reign of Beautiful deformed; thus were the light hearts of the people made sad; for misery and bloodshed reigned and the invisible world was peopled with men from our earth. Let us all grasp firmly the good we now enjoy, lest the peaceful reign of Jesus should end and the days of darkness and bloodshed return."

It appears that some of the officers of the Seringapatam were rather skeptical as to the capability of the native speakers to compose the addresses which they delivered, and even asserted that they were mere parrots, repeating only what I had taught them, and, moreover, that they believed in Christianity solely because the missionaries had assured them of its truth. Others, however, maintained that they were not deficient either in good sense or in scriptural knowledge. In order to decide the question, early the next morning Captain Waldegrave, the Rev. Mr. Watson, the chaplain, and other gentlemen, called at my house. After a little consideration I suggested that the more satisfactory method of forming a correct opinion would be for them to favor us with their company to tea, when I would introduce twelve or fifteen

of our people who I was assured would feel happy in replying to any questions that might be proposed to them. The proposition met with their approval, and after tea fifteen natives came into the room and took their seats. I then informed them that the gentlemen present were desirous of ascertaining the extent of their knowledge upon some important topics, and for this purpose would propose to them a few questions. Captain Waldegrave then asked,

"Do you believe that the Bible is the word of God, and that Christianity is of divine origin?"

The natives were rather startled at this question, having never entertained a doubt upon that point. At length one replied,

"Most certainly we do. We look at the power with which it has been attended in effecting the entire overthrow of idolatry amongst us, and which, we believe, no human means could have induced us to abandon."

The same question being proposed to a second, he replied,

"I believe the Scriptures to be of divine origin on account of the system of salvation they reveal. We had a religion before, transmitted to us by our ancestors, whom we considered the wisest of men; but how dark and black a system that was, compared with the bright scheme of salvation presented in the Bible! Here we learn that we are sinners, that God gave his own Son Jesus Christ to die for us, and that, through believing, the salvation he procured becomes ours. Now, what but the wisdom of God could have devised such a system as this?"

The question being repeated to an old priest, then a

devoted Christian, instead of replying at once he held up his hands and rapidly moved the joints of his wrists and fingers; he then opened and shut his mouth, and closed these singular actions by raising his leg and moving it in various directions. Having done this, he said,

"See! I have hinges all over me. If the thought grows in my heart that I wish to handle anything, the hinges in my hands enable me to do so; if I want to utter anything, the hinges in my jaws enable me to say it; and if I desire to go anywhere, here are hinges to my legs to enable me to walk. Now," continued he, "I perceive great wisdom in the adaptation of my body to the various wants of my mind; and when I look into the Bible and see there proofs of wisdom which correspond exactly with those which appear in my frame, I conclude that the Maker of my body is the Author of that book."

Another replied to the question by saying,

"I believe the Bible to have come from God because it contains prophecies which have been exactly fulfilled."

Captain W. then inquired "who the prophets were."

NATIVE. Persons inspired of God to foretell events ages before they occurred.

CAPTAIN. Can you name any of them.

NATIVE. Yes: Samuel, David, Isaiah, Daniel, Jonah, and many others.

CAPTAIN. You have mentioned Isaiah: can you tell me any of his prophecies?

NATIVE. Oh yes; he was the prophet who wrote so much about our Lord and Saviour, and who said that he should be numbered with the transgressors; and we know that Christ was crucified between two thieves. There were the prophecy and its fulfillment.

A variety of questions were then put respecting Jonah and other prophets, after which one of the natives observed that many of the types were prophecies of Christ. These then became the topic of conversation, in the course of which, allusion was made to the brazen serpent, and Captain W., after examining them upon the historical circumstances connected with that type, inquired to whom it applied.

NATIVE. To Christ; for he himself said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

Reference was then made to the paschal lamb, and, questions upon the history of that type having been replied to, the captain asked wherein that applied to Jesus Christ, to which a native answered,

"A bone of the paschal lamb might not be broken, and in the nineteenth chapter of the Gospel of John we read that the soldiers came and brake the legs of those who were crucified with Jesus; but when they came to him and saw that he was already dead, they brake not his legs; for the scripture saith, 'A bone of him shall not be broken.'"

After this questions were proposed upon the leading doctrines of Christianity; and when we arrived at the doctrine of the resurrection, they were asked,

"With what body shall we be raised?"

In reply to this those beautiful verses of the fifteenth chapter of the First Epistle to the Corinthians were immediately quoted: "It is sown in corruption: it is raised in incorruption," etc. The captain rejoined that what they had said was very good, but still he wished them to be a little more explicit, and to give him some idea of the

body with which we should arise. This occasioned considerable consultation among them, but at length one exclaimed,

"I have it! St. John, in his First Epistle, the third chapter, says that 'when he shall appear, we shall be like him.' Our bodies will, then, be like Christ's."

The captain still pressed the question, when, after another consultation, a native replied,

"Being like Christ cannot mean being like his body when it hung upon the cross, but it must mean being like to his glorious body when he was transfigured upon the mount."

At the conclusion of these interrogations a copy of the New Testament was passed round and opened indiscriminately, when each of the converts was desired to read a verse and reply to questions on its import and connection.

This interview lasted upward of three hours, and at the conclusion the gentlemen expressed themselves highly gratified; and Captain W. assured the natives that if he returned in safety to England he should not fail to inform his countrymen of what he had seen and heard; and I am happy to add that he has done so on various occasions in the most favorable manner. I think I may also affirm that the questions were proposed, not with the design to perplex, but to obtain accurate information as to the extent of knowledge which our converts possessed; and I deem it right also to state that I am not conscious of having assisted them on that occasion by a single hint, but that I acted solely as interpreter.

And here I may observe that had Captain Beechy of the Blossom condescended to adopt the same means of

obtaining correct information he would not have penned the following paragraph:

"Ignorance of the language prevented my obtaining any correct information as to the progress that had been made generally toward a knowledge of the Scriptures by those who were converted, but my impression was—and I find by the journals of my officers it was theirs also—that it was very limited, and that few understood the simplest parts of it. Many circumstances induced me to believe that they considered their religious books in the same light as they did their household gods," etc.

The Honorable Captain Waldegrave, Captain Laws, and other gentlemen, were equally ignorant of the language, but they employed the method which common sense dictated to supply that deficiency; and the result was, as might have been expected, that they obtained more correct information.

The visit of Captain Lord Byron to the Sandwich Islands appears to have been equally beneficial with that of Captain Waldegrave to the Society group. In reference to the former, the American missionaries, when writing to the secretary of the London Missionary Society, observe:

"The visit of Lord Byron has, we believe, been exceedingly pleasing to the people, and we are very happy to say that he has performed a truly honorable part in his interview with the chiefs, and also with the mission.

"The affability, the kindness and amiable deportment he has uniformly manifested have been much admired, and have not only gained him many personal friends, but done great credit to his country. You will be gratified to know that at the national council held here but recently

he very distinctly approved of the attention of the natives to the instructions of the missionaries, and assured the chiefs that they ought to feel grateful for the important benefits they had received through the instrumentality of their Christian teachers."

CHAPTER XV.

IN about a week or ten days after the Seringapatam sailed the Messenger of Peace was ready for sea, and after getting the teachers on board we took an affectionate leave of our dear wives and children, spread our sails, glided through the reef and with excited feelings launched upon the deep. When we contemplated the length of the voyage, the probable dangers to which we should be exposed, the protracted period of separation from our dear families and the possibility that we might fall victims to the heathen, we naturally experienced some anxiety. The plan, however, had been sketched, the subject had been considered in all its bearings and had received the unqualified approbation of our judgment; our feelings, therefore, were made to yield, and we pursued our adventurous way encouraged by the remembrance of the gracious protection which had hitherto been afforded us and the abundant success that had crowned our former efforts. The present undertaking, we concluded, might be attended with results equally beneficial and still more extensive, which we well knew would amply compensate for all our labor and fears. There were with us seven teachers, and we intended to augment the number from the Hervey Islands, which we proposed to visit on our way.

We cleared the harbor on Monday, the 24th of May,

1830. After touching at Porapora, and spending a day with Mr. and Mrs. Platt and family, we shaped our course for the Hervey group, and in four or five days we reached in safety the island of

MANGAIA.

Arriving off the settlement about ten o'clock on Sabbath evening, we apprised our friends of the circumstance by firing a small cannon; on hearing which, they kindled fires in answer to our signal and as beacons to us during the night. Early the next morning we hastened on shore, and as we approached we could not but admire the pleasant situation selected for the settlement, it being a sloping hill on the western side of the island which gradually rose from the shore. The large chapel in the centre formed a conspicuous and interesting object, whilst the neat white cottages of the native Christians, stretching along to the right and left and partially hid by the banana-groves among which they stood, gave variety and animation to the scene. The teachers' dwellings, we were delighted to find, were neat and respectable; the yard was paved with white pebbles and the whole was enclosed within a good fence. An excellent road had been formed through the settlement, on each side of which stood the native cottages. On being conducted to the house of the principal chief we found a baked pig, smoking hot, upon a tablecloth of leaves, with a liberal supply of yams, *taro*, and other vegetables, awaiting our arrival. Having made a hearty meal, the chief presented us with a small quantity of native cloth as an expression of the pleasure he felt in receiving under his roof persons from a far country who had brought him the word of salvation.

We had no sooner returned to the houses of the teachers than the whole of the professors of Christianity were introduced to us, every one bearing a small present of native cloth or food and giving us a welcome by a hearty shake of the hand. We were delighted with the appearance they presented, the females being dressed in beautifully white cloth, which the wife of Faaruea the teacher from Raiatea, had taught them to make, and in bonnets of their own manufacture, whilst the men wore their native *tiputas*, with the addition of a straw hat.

In the afternoon we held a public service, when about eight hundred were present, many of whom were still heathen, and these presented a striking contrast to the Christian part of the community, having long beards and long hair and being dressed with all the fantastic wildness of heathen taste. They behaved, however, with decorum while I preached to them from my favorite text, "This is a faithful saying, and worthy of all acceptation," etc. As their language bears a close affinity to the Rarotongan, I addressed them in that dialect. The congregation sang most lustily, and, although we could not admire the harmony of their music, the energy with which they exerted their lungs was gratifying, for they endeavored to compensate for the absence of harmonic sounds by the hearty manner in which they raised their sonorous and powerful voices.

Before daybreak the following morning we were awoke by the chit-chat of a number of persons outside the house, who, it appears, had brought their mats and slept on them under our bedroom windows in order to be near us.

Faaruea and his wife—teachers whom I had originally

intended for the Navigator group, had at the earnest solicitation of the inhabitants been left by Mr. Platt at this island until we should call for them. To these the chiefs and people had by this time formed so strong an attachment, especially the women to the wife of Faaruea, that the heathen universally united with the Christians in entreating that I would allow them to remain. Unable to resist their importunity, and convinced that it was wiser to take good care of stations already formed than to neglect them in order to extend our labors, I consented to their request, although I was grieved at losing so valuable a laborer from the Navigators' Island mission.

It will be recollected that on our first visit the teachers' wives met with such rude treatment that we were obliged to abandon our intention of leaving them, and also that on our return home we took the first opportunity of sending two single men to commence the work of instruction among this wild and violent people. I have already given an account of the providence that had prepared the way before them and the kind reception with which they consequently met. Tiere, one of these, died about two years and a half after his arrival; to him the people were strongly attached, and would in all probability have embraced the truth had his life been prolonged; his death, therefore, was a great loss to the mission. The good work, however, had proceeded gradually since that period; so that on our arrival we found that at least five hundred persons were enjoying the blessings of Christian instruction.

We were grieved to hear from the teachers that they had suffered much annoyance from the heathen, who fre-

quently came on the Sabbath and performed their dances and games, in contempt of the Christians, near the place where they were accustomed to worship. They were also kept in a continual state of distressing anxiety by the repeated threats of the heathen to burn their houses, murder the teacher and "make use of his skull as a drinking-cup."* This led to a disastrous conflict which terminated in favor of the Christians, they losing three and the idolaters eighteen or twenty of their number. It appears to have been a very hard-contested battle, for, contrary to the general usage of the islands, the people of Mangaia do not practice bush-fighting, but meet in an open plain from which every shelter is removed. They then arrange themselves in rows four deep. The first is armed with long spears; the second with clubs, to defend the spearmen; the third is composed of young men with slings, the stones for which are all made round and smooth; and the fourth row consists of women. These not only carry baskets of stones and weapons with which to supply the warriors, but they also attack the enemy while engaged with their husbands; and it appears, by various accounts which I received, that they are exceedingly fierce. The young chief of a neighboring island who was present at this conflict informed me that while in the heat of the battle he was greatly annoyed by the fury with which the wife of his antagonist assailed him. He exclaimed, "Woman, desist! I am not come to fight with women!" She vociferated in a frantic manner, "If you kill my husband, what must I do?" and immediately threw a stone, which struck him on the head and felled him to the ground; and, had it not been for the prompt

* A native curse.

assistance of his own people, he would have lost his life by the hands of her husband.

I was distressed at hearing that, contrary to what had taken place in other islands, some of the Christian party had acted with great cruelty toward their enemies by hewing them in pieces while they were begging for mercy. I account for this barbarity from the existence of the *ono*, or systematic revenge, which prevailed so universally through the whole of the islands of the Pacific Ocean; for most probably one of their relatives had been killed or injured by the person then in their power or by some of his family, and it was a legacy bequeathed from father to son to avenge that injury, even if an opportunity did not occur until the third or fourth generation. This circumstance also shows that, although Christianity is embraced, the savage disposition cannot in all cases be entirely eradicated in a few months. Instead, therefore, of expressing astonishment at this solitary instance of brutality, we should rather wonder that so little has been shown in the islands generally since the introduction of Christianity. Had the Christians of Mangaia imitated the conduct of the chiefs and people of Tahiti and the Society Islands in the exercise of mercy and kindness, in all probability the heathen party would not have resisted for so many years every effort to bring them under the influence of the gospel.

In a meeting held with the Christians our advice was solicited upon several topics, among which was "rat-eating." As Mangaia was not so abundantly supplied with fish as were some other islands, and as there were no animals except rats until I visited it, these formed a common article of food; and the natives said they were ex-

ceedingly "sweet and good." Indeed, a common expression with them when speaking of anything delicious was, "It is as sweet as a rat." They find no difficulty in catching them in great numbers, which they do in many ways, but principally by digging a hole and strewing in it a quantity of candle-nut (*aleurites*); and when a sufficient number of rats are in the hole, they draw a net over it and seeure them all. Having obtained as many as they wish, they singe off the hair on hot stones, wrap them up in leaves and bake them. Saturday was their principal rat-catching day, as they were desirous of having "animal food" to eat with their cold vegetables on the Sabbath. They now wished to know our opinion as to whether it was sinful to eat them. I informed them that we were in the habit of looking upon rats as exceedingly disgusting, but, not perceiving anything morally evil in the praetice, I eould do no more than recommend them to take great care of the pigs and goats I had brought, by which means they would speedily obtain an abundant supply of "animal food" far superior to that which they esteemed so "sweet and good."

Another subject presented for our consideration was the employment of the females. The taro, *Arum esculentum*, which forms a staple article of food at most of the islands, is generally cultivated in swampy places, and the work of planting and keeping the taro-beds in order is assigned to girls under sixteen years of age and to women who have passed the prime of life. Ladies are seldom seen in these plantations until their beauty begins to fade, when they are required to return to their "occupation" and wade for hours in mud from two to three feet deep. The wife of the native teacher,

intent upon the elevation of her sex, requested, through the medium of her husband, my opinion of this practice. Through her representations I was induced to plead for their emancipation with all the eloquence I could command, and the result was an agreement that in future they should not be compelled to do this "dirty work." This decision gave them much joy, and in commemoration of the event they prepared on the following day a sumptuous feast, at which four or five hundred sat down, and to which I was invited. Not a rat was seen on the table,* but pigs roasted whole, fish of various kinds, and a profusion of vegetables, with *aqua pura* from the spring and cocoanut-water, constituted the repast.

After having spent several days in this island, preaching to the people, visiting the heathen chiefs, attending the schools and giving advice and instructions to the teachers, we prepared for our departure, thankful for what had been effected and encouraged to believe that a copious shower of blessings would ultimately descend upon the inhabitants of this beautiful island.

When I next visited Mangaia, in 1831, I was accompanied by my excellent brother Mr. Buzacott and Makea, the king of Rarotonga. We found that a large new place of worship had been erected, and that the people were anxiously waiting for us to open it. It was a fine building, of an oval shape, about one hundred and twenty feet in length. The large posts which supported the roof—eight in number—the ridge-pole and the rafters were most beautifully carved and tastefully colored with various native preparations. It is impossible, however, so

* That is, not a baked one; there were plenty of live ones running about in all directions.

to describe them as to enable the reader to form a correct idea of their appearance or of the taste and ingenuity displayed in their execution. These posts are twenty-five feet high and from twelve to eighteen inches square; and when we considered the tools with which the work was done—which were principally old nails, pieces of iron hoop and a few chisels—the hardness of the wood and the depth of the carving, we were amazed at both the patience and the skill of the native artificers. The effect on entering the place was exceedingly striking.

On the following day a congregation assembled, to the number of fifteen or sixteen hundred persons. Mr. Buzacott read a portion of Scripture and engaged in prayer, after which I addressed them from Hag. ii. 7: "I will fill this house with my glory, saith the Lord of hosts." Many of the heathen attended, and those who were not able to gain admittance crowded round the doors and windows. These were very decorous in their behavior; and when addressed upon the value of salvation and earnestly invited to come and worship the God whose house they had assisted in erecting, they appeared to listen with great attention.

Finding that vast numbers were still obstinate in their resolution to remain in heathen darkness, we determined to visit them at their own respective districts and speak to them upon the momentous concerns of their souls and eternity. After a pleasant walk over a mountain, and across a beautiful valley around which the huts of the natives were erected, we arrived at the chief's house. He received us with great respect and immediately despatched a messenger to invite—or, rather, to desire—the people to assemble. They instantly obeyed the summons, and

in a short time two or three hundred were convened who were dressed most fantastically. The females wore wreaths of entwined leaves and ornamental flowers of varied hue, with necklaces of berries, while their persons were profusely anointed with scented oil. The men also had expended their ingenuity in decorating their persons. To this company the truths of the gospel, together with the present and future advantages of embracing it, were explained with the greatest possible simplicity, and they were urged to an immediate acceptance of proffered mercy —especially the chief, who was an old man, and who was informed that death would very soon remove him out of this world to another, in which his eternal doom would be unalterably fixed. They behaved with decorum, listened with attention and promised to remember what had been said, but declined an immediate acceptance of our invitation. The chief expressed his obligation for the honor conferred upon him by our visit, and again assured us that he would seriously consider what he had heard; and, although we feared that little permanent impression had been made, we proceeded to the next district with the satisfaction of knowing that bread-corn had been cast upon the waters which would be found after many days.

Passing over another high hill and across another fertile valley, we arrived at the house of the principal chief, when we were informed that he, with the greater number of his people, had gone to the Christian settlement to see us. We therefore hastened home, and on our arrival were delighted to find the old man and his party in company with Makea and the Rarotongan Christians, who were exhorting them to become worshipers of the

true God and to seek that salvation which is to be obtained only by believing on the Lord Jesus Christ. Being informed that Mr. B. and myself had been to his district for the purpose of conversing with him upon the same important subjects, he was evidently much pleased, and, like Agrippa of old, "was almost persuaded to become a Christian." Finding him and his people in such good hands, we thought it wise, after saying a few words, to retire and leave them to the merciful violence with which the Christians of Rarotonga would persuade them to embrace the truth; and I believe they slept but little during the night, for when, at twelve o'clock, we stretched ourselves on our mats to rest our weary limbs, neither the zeal of our companions nor the interest of the listening heathen appeared in any measure to have abated.

After spending several interesting and laborious days at Mangaia in visiting the heathen settlements, preaching to the people and examining the school-children, we departed, hoping and praying for the blessing of Him "who alone giveth the increase."

Without noticing my several subsequent visits to this island, which were similar in their character and results to those I have already described, I shall proceed to speak of my last, which was made under peculiar circumstances and attended with very important consequences. In the latter end of 1833, I left Rarotonga for Atiu, Aitutaki, and other islands. Pa and Tinomana, chiefs of Rarotonga, were with me on that occasion, besides many other natives whom I was conveying to their respective homes. The wind being contrary for several days, we could make no progress, and, having so many people on board, our

provisions failed; I was therefore compelled to run for the nearest island, which was Mangaia, then distant about seventy or eighty miles. We reached it on the following day, but, to our astonishment, no canoes came off to bid us welcome, and I concluded that the native missionaries had lost their reckoning and were keeping the Monday for the Sabbath. At length, however, a canoe approached us having in it but a solitary individual. On his reaching the ship I inquired what had become of the people and why they had not put off as usual, when he informed me that it was a day of fasting and prayer, for the heathens were about to make an attack upon them on the following morning. Shortly after this the teachers came on board; from them I obtained correct information of the state of the island, and found that of late the Christians had been exceedingly zealous for the conversion of their heathen brethren, and had with this intent tried many plans, which were rejected with taunts and insults. The Christians, bent upon the accomplishment of their object, had determined to make a tour of the island, and to endeavor to bring in at least one convert each. The heathen party, hearing of this and suspecting that the Christians intended to come and take them by force, resolved to anticipate their visit by a formidable attack upon their settlement. For some time many exasperating reports were carried from the one to the other, by which both parties were inflamed and the island kept in a state of continual ferment.

When I heard this and found that the attack was to be made on the following day, I perceived who had sent the foul wind and for what purpose I was conducted to Mangaia; and after humbling myself before God for

having "in my haste" been angry with the wind, I determined immediately to visit every heathen settlement in the island. Taking with me the three chiefs from Rarotonga, we stepped into the canoe, dashed over the reef upon the crest of a curling billow and landed at an uninhabited part of the island. Our walk was particularly fatiguing, being several miles along a very rugged coral-beach, with the piercing rays of the mid-day sun beating upon us from above and their glare reflected from the sea on the one side and from the rocks on the other. We then ascended the cliff, which was about a hundred and fifty or two hundred feet in height, walked over a flat surface of rocks, broken fragments of coral and other marine substances, and again descended into a most beautiful valley, the sides of which were far more precipitous and romantic than those toward the sea. Having crossed this valley, ascended another hill and entered a second beautiful vale, we reached the dwelling of the first heathen chief, who, we found, had received intimation of our approach and was prepared to meet us with ceremony and respect. He was a fine young man of fair complexion and open countenance, and, like most of his brethren, of very commanding aspect. I introduced the Rarotonga chiefs to him, and then stated that the object of my visit was to advise and request him not to unite with those who intended to attack the Christians on the following day. To this he readily assented. I then spoke to him about his soul and the desirableness of placing himself under Christian instruction, to all of which he replied, "*Reka ke e to taoka*" ("Delightful! Exceedingly pleased am I, my brother"). Each of the Rarotonga chiefs then addressed him. One gave an account of the

introduction of Christianity into their island, and another pointed out the blessings they were now enjoying. Tinomana stated that he was formerly a conquered chief and with his oppressed people lived in the mountains, but that he now possessed a large settlement of beautiful white houses by the seaside, with a spacious chapel in the centre and a missionary of Jesus Christ to teach him.

"My people," said he, "can now go to the sea to catch fish, or to the mountains to procure food, without the slightest fear, and we are enjoying a state of peace and happiness of which formerly we never heard."

One of them concluded his beautiful address by stepping forward, seizing the heathen chief by the hand and exclaiming,

"Rise, brother; tear off the garb of Satan and become a man of God."

I think, if ever I felt the thrilling influence of what is termed the sublime, it was at that moment. The unaffected dignity of the action, the nobleness of the sentiment, together with the holy energy and persuasiveness of his manner, produced feelings which I cannot describe.

The effect, however, on the mind of the heathen chief was not so powerful as might have been wished, for he stated to us in reply that, while he was delighted with the honor conferred upon him, he was so connected with his brother-chiefs that he was scarcely at liberty to act without them, and, requesting us to see them all before we pressed him for a reply to our proposition, he promised "to think well over again" what he had heard.

Wishing to see the principal chief that night, we passed by the other inferior ones, and, crossing three hills and valleys, we at length arrived, fatigued and panting,

at the residence of Maunganui. He also had received information of our approach, and, adorned with his heathen trappings, came to the back part of the house. Having beckoned me away from my party, he took me by the hand and said, "Friend, have you any axes?" I replied in the affirmative. He then wished to know if I had brought any for him, and on learning that I had not he inquired whether the Christians had prevented me. I informed him that my business related to matters of far greater importance than axes, and that we must take our seats and commence at once. Squatting down upon the mats spread for us upon a broad pavement of stones in front of the house and regaled with the breezes which came loaded with the fragrance of the blossoms of the chestnut and other trees, we refreshed ourselves with a delicious draught of cocoanut-water out of the bottle in which it grew, and proceeded to the consideration of the business upon which I had come. Addressing the chief, I expressed my regret that he, with so many of his brethren, still refused the invaluable blessings of Christianity, but was yet more grieved to find that on the following day they were about to make war on the Christians, which it was the immediate object of my visit to prevent. He replied that he was truly glad that I had come, and that my arrival was most opportune. He had been informed that the opposite party intended to take him by force and make him a Christian, and, not being inclined to yield, he had determined to fight, but, since I had come for the purpose of dissuading him from so doing, he would lay aside all thoughts of war. We then pressed upon him the important subject of religion, and wished him to accompany us to the Christian settlement and place him-

self under the instruction of the teachers. To this he said he would consent immediately if I would make him king, assuring me that the supremacy was originally his father's. I informed him that if Christianity had found him in the possession of supremacy it would have acknowledged him as supreme,* but, as that was not the case, it was not my business to depose one chief and set up another, and if this was the only condition on which he could be induced to embrace the true Saviour he must live and die a heathen and his soul be lost for ever. My companions spoke to him faithfully and affectionately, but he appeared to remain steadfast to his purpose.

Supper was then prepared for us; it consisted of a pig, yams and taro. We seated ourselves around our table-cloth of fresh-plucked leaves, and with a cocoanut-shell of sea-water as a substitute for mustard, salt and sauce we enjoyed our feast exceedingly.

The meal being ended, I gave an address to the people, and read a portion of Scripture and engaged in prayer, during which the heathen were exceedingly attentive. We sat up till midnight conversing upon important topics and persuading the deluded people to receive the truth. The chief's wife in particular awakened our sympathy by stating that she had long wished to become a Christian, because, when she compared herself with the Christian females, she was much ashamed, for they had bonnets and beautiful white garments, while she was dressed in "Satan's clothes;" they could sing and read, while she

* Supremacy in this island is little more than nominal power, being invested in the *kai tupere* (district-eaters, or heads of districts). The chief authority, I think, was originally held in connection with a religious office.

was in ignorance. She also expressed pity for her children, who were uninstructed in many interesting things which the Christian children knew, and she wished much, if her husband would not allow her to become a Christian, that he would send the children to our settlement.

Overcome with fatigue and sleep from the labors of the day, we spread our mats on the grass floor, where I should have enjoyed a sound and refreshing night's rest had not the heathen chief spread his mat so near mine that several times during the night I was wakened by finding my head and face enveloped in his long hair, which was not only annoying, but calculated, also, to excite some little alarm.

We arose at daybreak, and after a short address and prayer took our leave of this chief and his people with no other satisfaction than that of having prevented the anticipated war, and of having spoken faithfully upon the momentous concerns of salvation.

At other places which we visited on our return we were more successful, for at the first settlement we reached, the old chief and his brother, having been informed of our intention to visit them, not only had an oven of food awaiting our arrival, but had determined to accompany us and embrace the gospel. With that intention, as soon as I was comfortably seated, the chieftain came, and, putting his head on my knees, said, "Begin." I inquired what I was to begin, when he replied, "To cut off my hair, to be sure."* I informed him that I was not skill-

* The heathen wear very long hair, and, as Christians wear theirs short, to cut their hair had become a kind of first step in renouncing heathenism; and when speaking of any person having renounced idolatry, the current expression was, "Such a one has cut his hair."

ful in that art, neither had I my scissors with me, but that we should find all that was needed at the settlement.

Accompanied by these two veterans in Satan's service, we proceeded to the next district, where we were treated with respect and heard with attention, although not cheered by any present success. At length we reached the residence of the most powerful and influential district chief. He received us with great cordiality, had a large portion of food prepared and sent for the neighboring chiefs and people, to the former of whom, seven in number, I was ceremoniously introduced. Taking them by the hand, I stated the object of my visit to each. After some consultation among themselves, the principal chief addressed me and said they would prefer that all the heathen should become Christians together, and that as soon as possible they would hold a meeting to consider the subject. If, however, that could not be accomplished, they would then dissolve the covenant now existing between the chiefs, that each might follow his own inclinations. At the same time they entreated me to remain with them until Saturday, as they thought that my presence would materially affect their deliberations.

"In the mean time," he said, "we who are now present do give permission to any of our people who feel disposed to accompany you to the settlement and place themselves under instruction."

On hearing this, several immediately came forward and expressed their intention to take advantage of the permission thus given. The moment they had avowed their determination the heathen commenced a most dismal howling and clung around those who were about to leave them, kissing them and weeping over them as

though they were about to be slain. This weeping and wailing had scarcely concluded when we were attracted by a burst from another quarter. It appeared that in his address to the heathen party one of the Rarotonga Christians grew warm and expressed himself with great energy, which excited the fears of the chief that force was about to be used to compel him to accompany us. This produced in him great agitation; on perceiving which, his two daughters, who were fine young women about eighteen or twenty years of age, rushed in, tore their hair, fell upon his neck, and with frantic gesticulations in the most piteous and heartrending tones bewailed the affliction which was about to come upon their father. I endeavored to pacify them by assuring them that nothing of the kind was intended, that we were few in number compared with them, that we had no weapons but our tongues, and that we were in their power rather than they in ours.

Taking our leave and accompanied by eight or ten heathen families, we hastened to the Christian settlement, where we arrived in safety after a long and heavy walk; for the rain had descended during the night and made the clayey hills so slippery that, notwithstanding the assistance of two stout men, I had several falls. On our arrival we found the congregation waiting for us, when, after scraping off a little of the dirt, washing my shoes and turning my clay-dyed stockings inside out, I hastened to the chapel and addressed about sixteen hundred people, many of whom were heathen.

As the wind had become fair and as there was no anchorage for the ship, I could not conveniently remain until Saturday. I therefore sent a present of an axe to

each of the chiefs, with a pair of scissors and some ribbon for their wives and daughters, and arranged that the native teachers instead of ourselves should meet them on the following Saturday. The result of this meeting was the dissolution of the league and the removal of the greater part of the heathen to the Christian settlement. The stragglers that lingered for a while behind gradually followed; so that by the last communications I find there are now very few, if any, idolaters remaining. Thus, after ten years' patient and persevering effort, God was pleased by a contrary wind to effect this long-wished-for object, and in this way to secure all the glory to himself.

The productions of Mangaia are the same as those of the other islands; the sugar-cane, however, is particularly fine. The people's idolatry and idolatrous practices vary but little from those of their neighbors. The only natural curiosity I discovered was a cavern upon the top of one of the hills, which was entered by two comparatively small apertures. These, although not many yards apart on the top, were thought not to communicate. I wished much on one occasion to have descended, but the natives objected so strongly, lest any accident should befall me, that I desisted. I however sounded one of them, and found it above a hundred feet deep. One of these holes is called Ruatapu, or "sacred hole," it being the repository of the dead bodies of the chiefs; the other is the general receptacle for all. A native from Aitutaki descended, and he assured me that not only did the holes communicate, but that the cavern appeared very large, and that bones innumerable were strewed in all directions.

The formation of some of the rocks and valleys struck

me as very peculiar, the sides of the former being quite perpendicular, as though the low land had originally been of equal height, but had by some undermining process or concussion of nature sunk from its elevation, leaving these rocks as a kind of solid wall, two or three hundred feet high, to afford protection to the fertile plain below. The valleys generally contain from thirty to fifty acres each and are entirely laid out in *taro* plantations. These are gradually raised above each other, from the lower to the upper part of the valley, from whence water is conveyed to them in wooden pipes.* When I saw the excellent order in which they were kept, I ceased to wonder that the men wished the females to continue to cultivate them, for not a weed was to be seen.

But the circumstance most worthy of notice in this island is the ingenuity of the inhabitants. This is displayed in the fabrication and patterns of their cloth, in the construction of their spears, bowls and other articles, but more especially in the exquisite carving of the handles of their stone axes. This they effect with a regularity, taste and beauty which is surprising when it is recollected that the only tools they formerly possessed were sharks' teeth and shells, and that even now a nail or a sailor's knife is the extent of their carving-implements. Their cocoanut drinking-cups, also, were most of them covered with carved or painted figures, and as soon as they learnt the art of writing they added to these passages of Scripture. I think there was not a cup in the king's house which was not thus decorated.

* Not having the means of boring these pipes, they procure hollow trees, which answer the purpose admirably.

CHAPTER XVI.

ATIU.

LEAVING Mangaia, we proceeded to this island, which after two days' pleasant sail we reached in safety. We received a most cordial welcome from the teachers and people, who conducted us to the settlement, which occupied an elevated and beautiful situation, it being a fine extensive plain upon the top of the mountain which forms the body of the island. The dwellings are open to the fresh breeze of the sea, of which they command a full view on every side; indeed, the chapel is the first object descried on approaching this island.

On our arrival we were happy to meet the teachers with the principal chiefs and people of the neighboring islands of Mauke and Mitiaro. The object of their visit to Atiu was, first, to attend the opening of the large new chapel; and secondly, to be present at the marriage of Roma-tane, the king, who was about to be united to the daughter of the chief of Mauke.

On the following day we opened the chapel, which would accommodate about fifteen hundred people. My colleague, Mr. Barff, preached from Ps. xcvii. 1: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof." After this I administered the Lord's Supper, for the first time, to twenty communicants, among whom was the chief who it will be recollected

was so deeply impressed with the folly of idolatry by the representations of Isaiah on that subject. I was truly thankful to find that he had continued firm in his principles and consistent in his conduct.

Our time at this island was most fully occupied night and day, for the people would not allow both my colleague and myself to be asleep at the same time, but as soon as one was overcome they awoke the other; and in in this way we were employed alternately during the nights teaching them to sing and explaining to them passages of Scripture which they had noted for that purpose.

The same improvement was apparent in the females at this island as at Mangaia through the exertions of the wives of the native teachers, who were exceedingly devoted women. The character of these two females may be illustrated by a little incident which was mentioned to me in the course of conversation.

From the scarcity of fish at this island, the people generally reserve what they catch for their families, and the teachers were therefore obliged to go on the Saturday to procure a supply for the Sabbath. This the wives lamented, and told me that at times their husbands were out from morning until night.

"You," they said, "resemble springs from which knowledge is always bubbling up, so that you have nothing but to open your mouths and out it flows; but our husbands find difficulty in preparing for the services of the Sabbath."

To obviate this, they begged that I would write out some heads of discourses for them, at the same time informing me that for months past, while their husbands

were fishing, they took their slates, and, having recalled a text from which they had heard some of the missionaries preach, they endeavored to retrace the ideas then advanced, and to collect parallel passages of Scripture to illustrate them. By these means they had generally a slate full of something for their husbands to work from on their return.

In our examination of the school-children we were pained to find that only a few of them could read. All, however, as well as the adults, had committed to memory correctly a long and instructive catechism written by Mr. Orsmond which contained a comprehensive system of divinity expressed in striking and beautiful language.

On our next visit to this island my life and labors had nearly terminated. On reaching the reefs we perceived that the sea was not breaking with its usual violence, and I therefore determined to land in the boat. This was effected without much difficulty, but on returning, before we could get a sufficient distance from the shore, another billow rolled in and overwhelmed us, and the boat with her crew was dashed upon the reef. Unfortunately, I fell toward the sea, and was conveyed by the recoil of the wave to a considerable distance from the shore, where I was whirled about in a whirlpool and sank to a great depth. Being so long under water, I began to fear that I should rise no more. At length, however, I arose to the surface, and, finding that there was time for me to reach the reef before the next wave burst upon it, I swam in that direction. On perceiving my situation two natives sprang into the sea, and, as a considerable time elapsed before the next billow arrived, I succeeded

by their assistance in escaping its fury. The people were standing upon the reef weeping bitterly, under the apprehension that I was lost, and on reaching the shore they gathered around me and demonstrated their great joy at my preservation by touching my clothes or kissing my hands. Thus for the sixth time was I rescued from a watery grave.

The reefs at the water's edge are overhanging and shelving, forming hollows and caverns underneath, and the danger most to be dreaded is that of being forced into these submarine chasms by the violence of the waves. From such a situation escape is impossible.

Nothing particularly worthy of special notice occurred in any of my subsequent visits to Atiu, except in the last, at the latter end of 1833. On this occasion I was accompanied by Mr. Armitage, who was sent out by the London Missionary Society some years before to teach the people the art of making cloth from the cotton which grows there with great luxuriance.* Mr. A., after making all the efforts which ingenuity could devise or perseverance realize for the accomplishment of his object in the Tahitian Islands, and not succeeding, accepted an invitation from the king, Makea, seconded by Messrs. Pitman and Buzacott, to visit Rarotonga, and, as the people of that island did not possess articles of barter so abundantly as the Tahitians, it was thought by us all that there

* While the anxiety of the directors of the society to promote the industry of the native converts admits of the highest commendation, I do not think that it is generally desirable to attempt the introduction of complex manufactures among an infant people. A nation in such a state should rather be encouraged to direct its energies to the production of raw material, and to exchange that with the mother-countries for manufactured articles.

was a reasonable prospect of success. Mr. Armitage, therefore, generously consented to leave his wife and family of ten children and go for twelve months to Rarotonga. Mr. S. Wilson also accompanied us. He is a son of our excellent brother-missionary, and I am truly happy to say is devoting himself to the work of preaching salvation to the heathen. His good father, thinking it might be of advantage to him in the future prosecution of his labors, expressed a wish that he should accompany me in the voyage.

On the day after our arrival at Atiu a heavy gale of wind arose, and, there being no anchorage, our little vessel was driven out of sight of land, and, as there was no one on board who understood navigation, I never expected to see her again. Day after day we waited and watched with the utmost anxiety, but nothing was descried in the surrounding horizon. Saturday arrived, and, not having taken a change of clothes with us, ingenuity was racked how to get washed those which we wore. The teachers' daughters, however, accomplished this exceedingly well by using the root of a shrub called *tutu*, which produces a strong lather equal to that of soap and is a most admirable substitute for that valuable article.

We set apart a portion of every morning and retired to the chapel for social prayer to seek direction from above in our distressing circumstances, and I can truly say that we found these services seasons of refreshing from the presence of our God.

After having given up all hope of again seeing our vessel, we held a consultation as to whether we had better build a boat with what material we could obtain on the

island and sail to Rarotonga, or remain where we were. After much deliberation and prayer we concluded that, as a peculiar providence had placed us there, it appeared to be the path of duty to wait patiently till God, in the exercise of the same providence, should afford us the means of removal, and determined to employ ourselves as fully as possible for the benefit of the people, as this would materially assist in making us contented and happy in our painful situation. For this purpose Mr. Armitage selected wood with which to make spinning-wheels, while I made arrangements for the erection of a new schoolhouse, and just as we had commenced a little boy reported that in the dusk of the evening he had seen a speck upon the horizon, and we waited with no small anxiety for the morning's dawn. Long before daylight I was upon the brow of the hill; and when the sun arose, I perceived with feelings of inexpressible delight the object of our solicitude. Our joy, however, was awakened principally by the consideration that our families would now be spared the distressing anxiety which otherwise they must have endured for months on our account.

On going on board the vessel all the account I could get from the crew was that the gale became so furious during the night that it had blown them away and in the morning they found themselves out of sight of land, and that after being tossed about for many days a strong wind in the opposite direction had driven them back again. The only loss that had been sustained was the death of one of the calves I was conveying to our brethren at Rarotonga. The inhabitants of the island wept when they saw the vessel, but, unmoved by their tears,

we returned thanks to God for delivering us out of our distresses, hoisted our sails, took leave of the kind but disappointed people, and pursued our voyage.

During our involuntary residence at Atiu we determined one night to accompany the natives on a fishing-excursion. Flying-fish were the objects of our pursuit, and these are caught only after dark. We arrived at the seaside about eight o'clock. The teachers and their families—and, indeed, most of the inhabitants of the settlement—were of the party, and brought their sleeping-mats with an intention of lodging upon the seashore while we spent the night in chasing the poor fish. With these expeditions many idolatrous ceremonies were formerly connected. On the present occasion we all knelt down upon the coral-bank, and one of the natives, according to their usual practice, offered up a suitable prayer. The canoes were then dragged from the rocks, thirty feet above the level of the water, down a broad, sloping ladder, and launched over the surf into the sea. Double canoes are always used on these occasions; three of these formed our expedition. Mr. Armitage was seated on one, Mr. Wilson on another and myself on the third. When the rowers were ready, a flambeau was lighted. The principal man then took his station on the fore-part of the canoe. He was provided with a net attached to a light pole twelve or fifteen feet long and kept open by a ring of elastic wood in the shape of an ace of spades. Every preparation being made, the rowers commenced pulling with all their strength, and the headsman stamped upon the box of the canoe, which, being hollow, produced a considerable sound. This and the splashing of the oars frightened the fish, which darted from the back of the

reef, where they were quietly feeding, toward the ocean. The torches answered two purposes; for, while they enabled the headsman to discover his prey, they also dazzled the eyes of the fish, and as they dashed past his canoe on the surface of the water he thrust forward his net and turned it over upon them. The quickness of sight shown by the natives and the rapidity and dexterity of their motions were truly astonishing. At times they catch vast quantities in this way. The fish, however, on the night we accompanied them, did not happen to be numerous, and at the end of two hours we returned, having taken but twenty. The other canoes were even less successful. On landing, every fish was brought and laid at our feet, and, had the canoes been laden, the whole would have been at our disposal. We returned to the settlement much gratified with our entertainment.

The natives of Atiu, Mauke and Mitiaro have a method of smoke-drying the flying-fish by which they can preserve them for any length of time. I am not aware that at any other islands of the Pacific this practice is adopted. They have also with very considerable ingenuity so constructed their canoes as to be enabled to use boat-oars, which they prefer as being far less exhausting than their paddles.

Racked and restless with anxiety, we occasionally took a ramble about the island, and in the course of one of our walks mention was made by the natives who accompanied us of caverns, and, having found upon inquiry that there were several in the island of very large dimensions, we determined to visit one of them. Taking with us a supply of reeds for flambeaux, we arrived at the mouth of the largest, which is called Taketake, when we descended

about twenty feet through the chasm in the rocks, at the bottom of which were several majestic openings. Through one of these we entered, and proceeded, I suppose, a mile, but could discover no end to its interminable windings. Innumerable openings presented themselves on all sides as we passed along; many of them appeared to be equal in height, beauty and extent to the one which we traced. The roof of this cavern was a stratum of coral, from ten to fifteen feet in thickness, through which the water percolated. It was supported by massy and superb columns, and was thickly set with stalactites from an inch to many feet in length. Some were of great size and beauty; others were about to communicate with the floor and either constitute the basis of a young column or join those growing up from beneath. The stalagmites, however, although beautiful, were not numerous. The floor is composed of the same material and is an attractive object, for it presents the appearance of rippled water when gently agitated by the wind. At some points of our progress many openings came into view with fretwork ceilings and innumerable supports, the sparkling of which, as they reflected the light of our torches, gave a depth and density to the darkness of the mansions they served to embellish.

Fain would we have wandered longer in these gloomy palaces of Nature, the dark and drear abodes of silence and solitude, as we longed to explore wonders on which the light of day and the eye of man has never rested, but, our torches failing, we were compelled to satisfy ourselves with a cursory glance at only one of the many dreary but beautiful ways which invited our entrance. That one, however, was enough to fill us with admiration

and delight. But description is impossible. The fantastic forms and sparkling concretions might have enabled a vigorous fancy to find resemblance amongst them to many majestic works of art, but the effect was produced not so much by single objects or groups of them as by the amplitude, the depth and the complication of this subterranean world. The solemn and sublime obscurity which sleeps around you adds not a little to the impressiveness of the scene.

I was much astonished that, notwithstanding I had been in the habit of visiting this island for many years, I had never before heard of these superb caves. The natives informed me that there were six or seven others, but that the one we explored was the most splendid and extensive.

On visiting the two small islands of

MAUKE AND MITIARO

we found that the natives, who possessed but few axes, were burning down trees for timber to erect chapels. When the tree fell, they burnt off the branches, and then proceeded to burn the trunks into various lengths. Having with me a large supply of ironmongery furnished by my esteemed and valuable friends the Rev. T. East and Rev. J. A. James of Birmingham, I gave them some tools, encouraged them to persevere with their work and promised to return and open their chapels in six or eight months. On my next visit I had the satisfaction of seeing two well-built, substantial places of worship which had been erected with the tools, and the doors of which were swung on the hinges that I had presented to them in the name of my kind Birmingham friends. The pul-

pit at Mauke was a most remarkable specimen of native ingenuity and perseverance, for it was hewn entirely out of one large tree.

An hour or two before service commenced I went to the chapel, accompanied by the principal chief, and after commending his diligence I said to him,

"How came you to build so large a place? There are not people enough in your island to fill it."

Instead of answering me he hung down his head and appeared much affected. I asked him why he wept, observing that it was with us rather a day of joy than of sorrow, for we were about to dedicate this house to the service of God.

"Oh," he replied, "I weep in consequence of what you say—that there are not people enough in the island to fill this one house. If you had but come about three years before you first visited us, this house and another like it would not have contained the inhabitants."

On inquiring what had become of the people, he informed me that about three years prior to my first arrival a disease had raged among them which, though not very fatal, was nearly universal. This was accompanied by a famine, the result of a severe storm which swept over and devastated the island, and while enduring these complicated sufferings the warriors of Atiu came upon them in a fleet of eighty canoes, killed the people indiscriminately, set fire to the houses which contained the sick, and, having seized those who attempted to escape, tossed them upon fires kindled for the purpose.

"By these means," said the chief, "we have been reduced to the remnant you now behold; and had you not come when you did, our sanguinary destroyers would

have repeated their visit, killed us all and taken the island to themselves."

The person who conducted this murderous expedition was Roma-tane, whose conversion to Christianity by my discourse upon the folly of idolatry I have already described. And it is a deeply-interesting fact that this chieftain, who with savage aspect and devastating cruelty had led his ferocious tribe against the almost defenceless people of Mauke, was not only the first person whose voice they had heard inviting them in accents of persuasive energy to receive the gospel of peace, but also among the very first who there united in commemorating the Saviour's death. It was truly a delightful sight to behold the once sanguinary chieftain, with his no less bloodthirsty warriors, sitting down at the same sacramental table with the remnant of a people to whom his very name had been a terror, and whose race he had almost exterminated, thus verifying what a speaker at one of our native missionary meetings observed—"that by the gospel men became Christians, and savages brethren in Christ."

The teacher Haavi of Mauke and his wife, as well as Taua of Mitiaro, have proved their worth by upward of twelve years of laborious and devoted service. The inhabitants of Mauke are now in a very prosperous state, and in few places are the advantages resulting from Christianity more apparent, for there order, harmony and happiness prevail, abundance and comfort are enjoyed.

When I last visited this island, Mrs. Williams and my family were with me, and, as the natives had never seen a European female or child, their presence excited considerable interest, and crowds hastened to the beach to

bid them welcome. The passage over the reef was a formidable undertaking for Mrs. Williams, but, clasping Samuel with one arm and her infant in the other, she committed herself to the skill of the natives, and was conveyed in safety over the rising billow to the shore.

The island of Mitiaro is very low, and the soil has, consequently, so little depth that the productions are at times exceedingly scanty, and the teacher, Taua, with his large family of nine or ten children, has occasionally suffered severe privations. He is, however, a pious, sensible and laborious man. His colleague, I am sorry to say, fell into sin, and, overcome probably by shame, put to sea in a canoe, and was never afterward heard of.

Leaving Mitiaro, we sailed for

RAROTONGA,

where we arrived after a pleasant sail of two days, and received a cordial welcome on the beach from our esteemed friend and brother Mr. Buzacott, whose tearful eyes and downcast look intimated that they were in the furnace of affliction. This received confirmation from the appearance of the people, for, instead of being greeted by the smiles and shouts of the thousands who lined the shore on our former visits, only a small company of children and a few walking skeletons who had exerted their utmost strength to reach the landing-place were to be seen. On inquiring the cause of this, it was with the deepest sorrow we heard that a most dreadful and deadly disease was raging among the people and sweeping them away as with a deluge—that at Mr. Buzacott's station about two hundred and fifty persons had been its victims, an equal or greater number at Arorangi, and about a hun-

dred at Mr. Pitman's, where its ravages had but recently commenced. So prevalent was this terrible visitation that scarcely an inhabitant of the island entirely escaped its influence. The settlements, formerly so beautiful, were overgrown with weeds, and a general gloom of desolation overshadowed the place so distinguished during my former visits for cheerfulness and activity. We accompanied Mr. Buzacott to his residence, when, instead of being greeted with the animated smile which was wont to play upon the countenance of his devoted wife, a flood of tears gave vent to her feelings as she grasped my hand and welcomed me to their house of mourning. As soon as feeling had a little subsided they commenced their tale of woe, to which we listened with the deepest sympathy. The few natives who had strength to move came also to see me, and, seating themselves at my feet, they seized my hand or clasped my leg and mourned in the bitterness of their souls. Many of the women, while wringing their hands with agony, said to me, "I only am left of all my family; my husband and all my children are gone, and here am I, friendless, husbandless and childless." The almost universal reply to my inquiries after any one was, "He is dead."

From this gloomy spot we hastened to our esteemed friends Mr. and Mrs. Pitman, at whose station the disease was then raging, and whom we were truly thankful to find in a better state of health than might have been anticipated. Their account, however, of the fearful ravages of the disease was truly appalling, and as we walked through the settlement we found many homes without an inmate; all had been swept away. Those who by any possible exertion could get out of their sickly dwellings

came to disburden their distress and once more grasp my hand before they died, and others, too feeble to walk, were either led to the doors to see us as we passed or were carried by their friends on their mats that they might catch a parting glance ere they closed their eyes in death. And, while we could have wished that our shadow, passing by, might have healed them, yet our principal solicitude was that our few words of exhortation and sympathy might be blessed to the survivors and be the means of directing the dying to Him "who bore our griefs and carried our sorrows."

Pa, the intelligent and now excellent chief of Mr. Pitman's station, was lying dangerously ill, and, having a strong desire to see me once more, sent a request that I would visit him. I returned a kind answer, but declined acceding to his wish, on the ground that, as I was prosecuting an important voyage to a new and populous group of islands, I did not think it prudent to enter their sickly habitations, lest by any means I should convey the disease with me. On hearing this he desired his attendant to carry him to the side of the pathway, where he was laid, sheltered from the rays of the sun by the shade of a large Barringtonia tree. Here we found him awaiting our arrival, and in the course of an interesting conversation I was delighted to discover that his views of the gospel truth were clear and that his hope of salvation was built upon Christ alone. He regarded the affliction in the light of a judgment which the people, by their late wickedness in opposing the truth, in reviving heathen practices and in burning the house of God, had merited at his hands. After commending him in prayer to the great Disposer of events we bade each other an affection-

ate farewell, never expecting to meet again on earth. God, however, was pleased to rebuke his disease and restore him to health, and I am happy to add that he is at present a devoted, intelligent and valuable member of the church.

The missionaries had been unremitting in their exertions on behalf of their afflicted people, and very providentially a stock of medicine forwarded by the directors had arrived about two months prior to the breaking out of the disease. This supply was more valuable than gold; but for it, humanly speaking, multitudes more must have died. My esteemed colleague, Mr. Barff, had with him a valuable quantity of medicines, a large portion of which he most cheerfully gave to our afflicted brethren. Mr. Buzacott and Mrs. Pitman had suffered severely from the disease, but were mercifully restored.

The natives said that the pestilence was brought to their island by a vessel which visited them just before it commenced its ravages. It is certainly a fact which cannot be controverted that most of the diseases which have raged in the islands during my residence there have been introduced by ships; and what renders this fact remarkable is that there might be no appearance of disease among the crew of the ship that conveyed this destructive importation, and that the infection was not communicated by any criminal conduct on the part of the crew, but by the common contact of ordinary intercourse. Another fact worthy of special notice is that first intercourse between Europeans and natives is, I think, invariably attended with the introduction of fever, dysentery, or some other disease which carries off numbers of the people. At the island of Rapa nearly half the whole popu-

lation were thus swept away. It is an affecting consideration that civilized man should thus convey physical as well as moral contamination with him wherever he goes.

Taking an affectionate leave of our beloved brethren and their afflicted people, we expressed our tenderest sympathies in their sufferings, and united in fervent prayer that the Lord would repent him of the evil and say to the angel that destroyed the people, "It is enough."

We left Rarotonga, which is endeared to me by so many pleasing recollections, and directed our course for the last of the Hervey Island group, which was

AITUTAKI.

From hence we expected to take two teachers and their wives whom Mr. Platt had left there on his late voyage. As soon as the object of our visit was communicated to the people they immediately called a meeting, which they invited us to attend, when they presented a pressing request that one of the teachers, with his wife, might be allowed to remain with them. Being much disconcerted at the prospect of losing them, I negatived the request. The people, however, especially the females, who had formed a strong attachment to the teacher's wife, were so clamorous and so importunate in their entreaties that we found it impossible to refuse. Hundreds of these, attired in their best apparel, came in a body to implore me not to persist in my determination. They stated that, as their former teacher's wife was dead, they would have no one to instruct them, and then asked me if I had not "one little bit of compassion" for them, and whether the men only had souls, that they alone were to be cared for and the women left entirely destitute of

a teacher. They pleaded so pathetically and so justly that after consulting with my esteemed colleague we deemed it advisable to accede to their request. We came to this conclusion the more readily from observing the immense advantage the females had derived from this devoted teacher during the few months she had resided with them and their continued need of her superintendence and instruction. As soon as the announcement was made joy beamed in their countenances; they rushed forward to kiss our hands and ran in all directions to communicate the delightful intelligence.

As we were deprived of two of our best laborers, with their wives—Faarnea, whom we had left at Mangaia, and now Vahineino—it occurred to us that our deficiency might be in a measure supplied by the selection of two pious and useful men from among the people of Aitutaki, who, although not competent to take the charge of the station, would be valuable assistants to their better-instructed brethren, or even more so as pioneers among the savage tribes we intended to visit. We therefore called a meeting of the people, stated to them our intentions and wished to know if there were any among them who were willing to engage in this work. Two of their number offered their services, and after much conversation with them and many inquiries about them we concluded that they were likely to prove both suitable and efficient. In an interesting meeting in which they were set apart to their work questions were proposed to them on the leading doctrines of the gospel and other important topics, which they answered satisfactorily. With the farewell address of one of them we were much gratified. He expressed his sincere pleasure at the prospect of being

engaged in so good a work, saying there was nothing he so much desired as to be employed in telling others more ignorant than himself about Jesus Christ and the way of salvation; that he was willing for this purpose to forsake friends and house and lands—yea, even three of his children—because the word of God had told him, "He that forsaketh not all that he hath cannot be my disciple; and he that doeth the will of my Father in heaven, the same is my mother, and brother, and sister." He was therefore willing, he said, to venture his life and forsake his all in so glorious a work. He concluded his affectionate and interesting address with an earnest request that they would continue to hold fast the good word themselves and pray that he might be faithful unto death. Preparations were instantly commenced for their departure, when a voluntary contribution was made by the people for the purpose of supplying their brethren with all the useful and necessary articles it was in their power to procure.

During our stay our time was fully occupied in examining the school-children, explaining difficult passages of Scripture and supplying information and advice upon subjects of a civil, judicial and religious character. For these purposes we held numerous meetings, the first of which was with the children. There were about four hundred present. We found them exceedingly fluent in repeating their catechisms and ready in replying to our questions, but were grieved that so few of them could read. We then proceeded to examine a class of men sixty or seventy in number, who read very easily the seventh chapter of the Acts, which contains a considerable portion of Old-Testament history. The knowledge

which their answers evinced both surprised and delighted us, for it must be recollected that the only complete portion of the Scriptures which the people of Aitutaki possess is the Acts of the Apostles; they have none of the Old Testament, and the other portions of the New are in detached sheets of various Epistles, which, in consequence of the extensive demand, I was obliged thus to divide instead of giving to each a complete copy. They are therefore indebted to the oral instruction of the teachers for all the historical information they possess; but the Aitutakians are an exceedingly inquisitive people, quick of apprehension, warm in their temperament, and retain with great tenacity the information which is communicated. This may in a measure account for their extensive knowledge, as compared with the means they have enjoyed.

After concluding our service with the men we met a class of females, who read the second chapter of the Acts. These were not so numerous as the men, neither did they read so well or answer so readily. When, however, we considered that they had been without a female missionary for several years, we could not be otherwise than pleased with their progress.

We had still one more class to meet, and this was composed of about thirty old women, some lame, others blind and all tottering on the brink of the grave. One or two of them could read, having learnt after they were upward of sixty years of age; all of them could repeat a catechism which contained the leading principles of Christianity, and several, although they had lived so many years in the practice of heathen wickedness, gave most pleasing evidence of a preparation that would be of use

to them in that change which they were shortly to experience.

This incident will appear the more interesting when it is recollected that the old people of both sexes, prior to the introduction of Christianity, were treated with the greatest cruelty; for as soon as they became burdensome their friends or their own children relieved themselves from further trouble by putting an end to their existence; and even after the introduction of the gospel they were far from treating their aged relatives with that kindness which its principles and spirit require. Commiserating their degradation and wretchedness, Mrs. Williams called together a few of the most active members of the church at Raiatea and sent them through the settlement to ascertain the number and circumstances of these objects of her solicitude, and, on finding they amounted to between seventy and eighty, she immediately engaged the female communicants to prepare for them suitable clothing. She then called them together, divided them into classes, placed teachers over them and arranged to meet them herself every Monday afternoon, when they prayed together and were examined respecting the discourses they had heard on the preceding Sabbath. This proved a real blessing, for their friends and relatives, perceiving the kindness shown to them and the interest taken in their welfare by Mrs. Williams, paid them much more respect than formerly, and by the divine blessing on these measures all of them obtained a considerable portion of scriptural knowledge, many became members of our church and not a few died most happily. Twice a year they prepared a feast, at which we were always invited to attend and give an address. At public service they gen-

erally sat together on two long seats in front of the pulpit, and on all occasions they were particularly attentive, which, with other considerations, rendered them not the least interesting portion of my audience. Vahineino, the teacher's wife, whom the Aitutakians were so anxious to retain, was one of Mrs. Williams's most efficient coadjutors in this work of mercy, and immediately on her arrival at Aitutaki she commenced her benevolent operations among the aged and infirm there, and I was pleased to find that she had a class of between thirty and forty.

Thus various and numerous are the blessings of the gospel, which imparts with a liberal and equal hand to people of all climes and under all circumstances; the new-born infant, the hoary-headed man and the despised old woman are alike the objects of its tender regards.

During my previous visit to this island I was explaining to the people one evening the manner in which English Christians raised money to send the gospel to heathen countries. On hearing this they expressed their regret at not having money, that they might also enjoy the privilege of "helping in the good work of causing the word of God to grow." I replied,

"If you have no money, you have something to buy money with."

This idea was quite new to them, and they wished to know at once what they possessed which would buy money. I said to them,

"The pigs I brought to your island on my first visit have multiplied so greatly that all of you have now an abundance; and if every family in the island were to set apart a pig 'for causing the word of God to grow,'

and, when the ships come, were to sell it for money instead of cloth and axes, a valuable contribution might be raised."

The idea delighted them exceedingly, and early the next morning the squeaking of the pigs which were receiving a particular mark in the ear for this purpose was heard from one end of the settlement to the other. In the interim a ship had been there the captain of which had purchased their pigs and paid for them most honorably, and now, to my utter astonishment, the native treasurer put into my hands one hundred and three pounds, partly in bills and partly in cash. This was the first money they possessed, and every farthing of it was dedicated to the cause of Christ.

The circumstance which renders this narration of the work of God at Aitutaki, Atiu, Mangaia and Mauke particularly interesting is that all the beneficial changes which have been effected at these islands are the result of the labors of native missionaries, no European missionary having ever resided at either of them.

We now took our departure, accompanied by the teachers, with their wives and children—all together, thirty persons. The kind people of Aitutaki loaded us with provisions, and after commending one another to God in prayer we bade them an affectionate farewell, and, hoisting our beautiful flag*—whose dove and olive-branch were em-

* This flag was made and sent to me by some kind ladies at Brighton. The ground was blue, having a large white dove with a green olive-branch in its mouth, most beautifully executed; and the thought occurred to me at the time that could these kind ladies have seen the Messenger of Peace bearing ten native missionaries to their sphere of labor, with the work of their own hands flying at her masthead, it would have afforded them peculiar delight.

blematical both of our name and object—we spread our sails, and pursued our course watched by the interested multitude we had left until we appeared as a speek in the horizon and were lost in the distance.

CHAPTER XVII.

IN order to gain as much information as possible about the inhabitants of the group which we were intending to visit, we determined, instead of steering direct for the Navigators' Islands, to proceed first to Tongatabu; for, while we endeavored to repose implicit confidence on the promised protection of a faithful God, we did not deem it to be less our duty to take every precaution for our own safety which prudence might suggest, and therefore resolved to proceed to that island, as there had been from time immemorial frequent intercourse between the inhabitants of the Navigators' and Friendly groups. The Wesleyan missionaries also were laboring at Tongatabu with great success, and we were anxious to visit them.

Having to pass an island discovered by Captain Cook —which in consequence of the ferocious character of its inhabitants he called Savage Island—we determined to touch there and leave with them two Aitutakian teachers to impart the knowledge of that gospel by which, savage as they are, they will ultimately be civilized and blessed.

After a pleasant sail of five or six days we reached the island in question, which we found to be of the second class, the altitude of its most elevated land not exceeding a hundred feet. It is neither beautiful nor romantic. The shores are iron-bound and the rocks in most places perpendicular, with here and there a recess

by which the natives have intercourse with the sea. We observed also, as we sailed along the coast, a number of chasms and caverns of various sizes and depths.

Arriving opposite to a sandy beach and perceiving some natives on shore, we waved a white flag, which is the signal used to obtain friendly intercourse. Instead, however, of launching their little canoes and accepting our invitation, they waved one in return, and on perceiving this we immediately lowered our boat and made for the shore, but on approaching it we found the natives arranged in hostile array, as if to repel an invasion. Each of them had three or four spears, with his sling and a belt full of stones. When they had arrived within one or two hundred yards of the reef, our natives lay upon their oars, spent a few moments in prayer, and then proceeded to the shore, making signs to the savages to lay down their weapons. This they did readily when they perceived that there were no Europeans in the boat,* and, coming down to the extreme point of the reef, they bade our people welcome by presenting the *utu*, or peace-offering. This custom appears to be very general among the inhabitants of the Pacific isles, and consists in presenting to the visitor a breadfruit, a piece of cloth or some other article with the sacred cocoanut-leaf, which they call *tapaau*, attached to it ; on receiving which, the stranger returns some trifle as a token of amity and a kind of ratification that the intercourse shall be peaceable.

This ceremony having been performed, the natives

* In our first intercourse with a savage people we seldom went in the boat ourselves; for when the heathen see that people of their own nation and color only are there, suspicion is at once disarmed and communication more easily opened.

launched some of their canoes and advanced toward our vessel, but evinced by their cautious movements and the respectful distance they kept that they indulged the most fearful apprehensions. An old chieftain, however, was at length induced to venture into the boat, and with him they hastened to the ship. His appearance was truly terrific. He was about sixty years of age; his person was tall, his cheek-bones were raised and prominent and his countenance was most forbidding. His whole body was smeared with charcoal; his hair and beard were both long and gray, and the latter, plaited and twisted together, hung from his mouth like so many rats' tails. He wore no clothing except a narrow slip of cloth around his loins for the purpose of passing a spear through, or any other article he might wish to carry. On reaching the deck the old man was most frantic in his gesticulations, leaping about from place to place and using the most vociferous exclamations at everything he saw. All attempts at conversation with him were entirely useless, as we could not persuade him to stand still even for a single second. Our natives attempted to clothe him by fastening around his person a piece of native cloth, but, tearing it off in a rage, he threw it upon the deck, and, stamping upon it, exclaimed, "Am I a woman, that I should be encumbered with that stuff?" He then proceeded to give us a specimen of a war-dance, which he commenced by poising and shaking his spear, running to and fro, leaping and vociferating, as though inspired by the spirit of wildness. Then he distorted his features most horribly by extending his mouth, gnashing his teeth and forcing his eyes almost out of their sockets. At length he concluded this exhibition by thrusting the whole of his long gray beard

into his mouth and gnawing it with the most savage vengeance. During the whole of the performance he kept up a loud and hideous howl.

Retaining the old chief as a hostage, our boat again approached the shore, and our people were permitted to land. The islanders gave them some food and were friendly in their intercourse, taking care, however, to have their war-weapons in readiness for a moment of exigency. A person apparently of some importance now arrived, and gave the teacher to understand that we had better take the vessel to another part of the island. On the return of our people to the ship we gave our wild guest a present which consisted of a hatchet, a knife, a looking-glass and a pair of scissors, none of which, however, did he appear to prize, not knowing their use; but just as he was leaving the vessel he caught sight of a large mother-of-pearl shell which one of our people was handling, and, springing forward, he seized it from him, and appeared from his frantic expressions of joy to believe he had obtained an article of superlative value. Thus laden, he was returned to the shore, where he received the hearty congratulations of his wife and people on his happy escape from a most perilous situation.

Night coming on, we stood out to sea, hoping in the morning to hold more beneficial intercourse with the degraded inhabitants of this island; but the next day also was spent in fruitless attempts to obtain it. A landing, however, was effected by the two teachers from Aitutaki whom I had intended for this island and some of our own people, when, after having been handled, smelt and all but tasted, perceiving a vast multitude of natives approach thoroughly equipped for war, they thought it

advisable to return without delay to the ship, but succeeded in getting on board one individual who represented himself as a chief of some importance, although the only badges of distinction we could discover were a few shells and part of an old claspknife-handle dangling to a narrow girdle around his waist. All the men were in a state of nature, and appeared quite unconscious of any impropriety. Very few of the women were seen, for they ran away into the woods on the approach of our people. Not able, however, to restrain their curiosity, some ventured near enough to take a peep at the strangers, as they were probably the first persons wearing European clothing they had ever seen.

The teachers from Aitutaki, with their wives, were so much discouraged and alarmed at the prospect of settling among these wretchedly degraded islanders that they requested us to allow them to accompany their brethren from the Society Islands, to whom they would act as assistants, and with whom they were willing to labor at the Navigators' or any other station. We, of course, acceded to their request, not, however, apprehending that their lives would be in danger, though in all probability they would have been plundered of everything they possessed.

The only way that now remained by which we might in some degree accomplish the object of our visit was to endeavor to induce a native or two to accompany us to the Society Islands, keep them for a short time, load them with presents of useful articles, and then restore them to their home. This we succeeded, after considerable difficulty, in effecting. As soon, however, as the youths perceived that we were losing sight of their island, they be-

came most frantic in the expressions of their grief, tearing their hair and howling in the most affecting manner. We had recourse to every expedient to inspire their confidence and assuage their grief, but for the first three or four days their incessant howlings were of the most heart-rending description; we could induce them neither to eat, to drink nor to sleep. When animal food was offered to them, they turned away with disgust and howled most piteously; for, having never seen it before, they concluded that we were cooking and eating human flesh, that we had taken them on board for the same purpose, and that when our present stock was exhausted they were to be put to death and devoured. Their fears, however, were in some measure removed on the third day by seeing a pig killed, and from that time they gradually became more tranquil, were reconciled to their new companions, and were even delighted with the prospect of seeing other countries.

We were induced to be extremely cautious in our intercourse with the inhabitants of Savage Island from having been informed that the islanders had seized a boat belonging to a vessel which had touched there a few months before and murdered all the crew. They are certainly the most wretched and degraded natives I have ever seen, except the aborigines of New Holland. But this ought to increase our compassion for them, and also our zeal to introduce that religion which alone will be effectual in taming their ferocious dispositions, reforming their savage habits and rendering intercourse with them safe and beneficial. Facts abundantly prove that the gospel is the grand catholicon for healing the social, the civil and the moral maladies of man.

On leaving Savage Island we steered in a direct course

for Tongatabu, which is about three hundred and fifty miles west; we gained a full sight of it as soon as we passed Eua, a mountainous island which lay in our track. Entering the channel from the east between the mainland and a row of beautiful islets which stud and adorn the reef on the north, we steered our devious and dangerous way amid shoals and rocks, without pilot or chart, until we reached our destination, off the interesting missionary settlement Nukualofa, where, in July, 1830, we dropped our anchor. On reaching the shore we received a most cordial welcome from our Wesleyan brethren Messrs. Turner and Cross, who, with their excellent wives, kindly invited us to take up our abode with them during our stay. To this we readily agreed, and were delighted with the opportunity of observing the untiring diligence with which they were prosecuting the objects of their mission and the encouraging prospects of success which sustained and animated them in their labors.

Early the next morning Mr. Barff and myself accompanied Mr. Turner to the native school, which was held in the old plastered chapel erected by those who had been converted to Christianity through the labors of our native missionary who before had occupied the station. The progress which many had made in reading and writing was most gratifying; some wrote a free and intelligible hand and numbers were employed in copying portions of the sacred Scriptures, which our Wesleyan brethren had translated into the Tonga language. This building having become too small, the Christians were now engaged in erecting a larger one, on which the king and his party were at work when we visited it. This is a complete Tonga house, which, being encircled with

reeds and executed with great neatness, looks exceedingly well, yet is far inferior in appearance and value to the chapels in the Society Islands, which we plaster and whitewash with lime made from the coral-rock. The site on which the building was erected was the most elevated spot on the island, and this, with other circumstances, gave it additional interest. Tongatabu, although nearly a hundred miles in circumference, is perfectly flat and rises only a few feet above the level of the sea. The only elevated spot is this small hill, which is not, I think, above fifty feet in height; whether natural or artificial, I did not ascertain. It was the fortress to which the people of the district retired in times of war, and is particularly memorable in the annals of Tonga warfare from the circumstance of its having been the place where the inhabitants first experienced the deadly power of the cannon-ball.

In the year 1806 a privateer called the Port au Prince was taken by the natives of the neighboring island of Lefuga, and nearly all the crew were murdered. A young man named Mariner and a few others were spared. The arms and ammunition of the vessel fell into the hands of the natives, who, headed by Finau, the celebrated chief of the Vavau Islands, came over to Tongatabu to engage in a terrible battle. Mariner accompanied his friends, and had the management of the cannon committed to him. The Tonga army encamped upon the top of this hill and entrenched themselves by digging around it two deep ditches the earth of which formed embankments that remain nearly perfect to the present day. Upon the top of these they erected strong reed fences, and, thus fortified and entrenched, they awaited

in confident security the attack of the invaders. But the action was no sooner begun than they found, to their consternation and dismay, their houses falling down upon them; their canoes, which they had taken into the entrenchment for safety, were shivered to pieces, the splinters killing and wounding in all directions, and their reed fences, which presented an effectual barrier against the stones and spears of their warriors, offered no defence against the force of a cannon-ball. As the circumstances of that memorable event were still fresh in our recollection, we viewed the place with feelings of peculiar interest, and I could not help contrasting the difference of the scenes which in future would be witnessed upon the top of that hill. It was here the affrighted Tongatabuans first heard the thunder of a British cannon whose deadly operations were directed by a British subject, and I rejoiced to reflect that on this very spot they would soon hear the still small voice of the gospel whose life-giving truths would be proclaimed to them by subjects of the same kingdom. It was here they experienced the deadly power of the cannon-ball which destroyed their property, mangled their bodies and spread horror and dismay amongst them; here also I was delighted to think that they would soon feel the effects of the gospel which by its moral power would elevate their character, ameliorate their miseries and diffuse among them joy and peace and happiness.

On the day after our arrival at Tongatabu we received information from Mr. Samuel Henry and others which induced us to reconsider and rearrange our plans. Our original intention was to have gone to the Fiji Islands and New Hebrides previously to visiting the Navigators'

group, but from the painfully distressing accounts now received we resolved to proceed at once to the latter.

The interesting station at which we had arrived was formerly occupied by native missionaries connected with the London Missionary Society, who were induced to relinquish it to the Wesleyan brethren. The circumstances which led to this were communicated to us at a fraternal meeting, where we learned that they had received from the people an invitation in which the native teacher himself (not being aware of any difference of sentiment among missionaries) most cordially united. Thus our brethren had a settlement prepared for them, a commodious chapel, with the king and three or four hundred people professing Christianity ready to treat them kindly and receive instruction from their lips. Mr. Turner was delighted with the circumstance, liberally rewarded the teacher, and in conversation with us commended in warm terms his consistency and devotedness. It was pleasing to hear such a testimony to the character of one of our native missionaries, and most gratifying to reflect that the labors of this devoted individual were the foundation of all that success which has since crowned the efforts of our brethren the Wesleyan missionaries at these islands. At this conference, also, the brethren expressed a wish that, as the Fiji Islands were so near to Tongatabu and politically connected with it, we should leave that field open to them, and urged upon us the extent and importance of the Navigators', on the ground that the affinity of the languages and other circumstances appeared to assign that group to our mission and the Fijis to theirs. Feeling the great importance of keeping our spheres of labor distinct, we readily acceded to their

proposition, and Mr. Barff and myself on the one part, and Mr. Turner and Mr. Cross on the other, agreed that we should occupy the Navigators' Islands and they bend their attention to the Fijis. But as we had two native missionaries for this latter group, and as we had now an opportunity of sending them, we would do so, with a distinct understanding that whenever Wesleyan missionaries should arrive from England for the Fiji Islands they should proceed, if they pleased, to the very spot where our native missionaries were laboring. Mr. Barff and myself both assured them that we should feel as much pleasure in being instrumental in preparing a way for the labors of their missionaries as for those from our own society.

And here I may just remark upon the desirableness of every society having a distinct sphere of labor among a heathen people. Much as I should rejoice in being associated with an Episcopalian, a Baptist or a Methodist brother who did not attach primary importance to secondary objects, yet the interests of every mission, especially in the early stages of its progress, seem to me to require another line of conduct. The natives, though comprehending our objects, would at once discern a difference in the modes of worship, and their attention would of necessity be divided and distracted. Being also of an inquisitive disposition, they would demand a reason for every little deviation, which would lead to explanations first from the one party and then from the other, and thus would arise evils which otherwise might never have existed. There would have been another great inconvenience in the present instance had we both gone to one group of islands, from the circumstance of the

Wesleyan missionaries having adopted a different orthography and alphabet, as well as different elementary and other books. I do therefore sincerely hope that the directors or conductors of all missionary societies will be ever ready in this way to sacrifice denominational peculiarities to the great object of their institution.

The first Sabbath we spent at Tonga was one of much interest. At daylight all our teachers, with the crew of the vessel, met for worship, when a sermon was addressed to them in the Tahitian language. After breakfast we all attended the worship of the Tongatabuans. The congregation consisted of between three and four hundred people, and Mr. Turner preached to them with great fluency in the native language, which we perceived was far from being so soft and melliflnous as the Tahitian. After this the two brethren, Turner and Cross, administered the ordinance of baptism to upward of thirty persons—men only. When native service was concluded, at the request of the brethren I preached in English to the mission families and Europeans from the vessels. In the afternoon Mr. Cross preached again to the natives, and then baptized about thirty females, principally the wives of those who were baptized in the morning. Toward evening a third service was held for the benefit of the natives, when about thirty-eight couple were publicly married. As the Tongatabuans in their heathen state had several wives, the Wesleyan missionaries required each convert to put them all away except the one who might be the object of his preference, and to whom, after they were baptized, he was publicly married. This accounts for the number of marriages solemnized on this day. They have also pursued the plan of giving Chris-

tian names to those whom they baptize. The queen they call Mary Tupou, and the king Jeremiah Tupou. The American missionaries at the Sandwich Islands and the Church missionaries of New Zealand have done the same. This appears to us the introduction into the Polynesian language of a new feature which its genius does not admit, and to which there is nothing analogous. It may be said that many of the natives have two names, as *Tupou-totai* of Tongatabu, *Makea-nui* of Rarotonga, and a variety of others, but these are mere appendages to the name, descriptive of the office or occupation of the individual: *totai*, added to Tupou's name, is, literally, "the sailor;" *nui* to Makea is "the great," answering to the appellations Necho and Epiphanes, which were appended to the names of Pharaoh, Antiochus and others. Now, we should not think of prefixing a Christian name to that of Pharaoh and calling him *Jeremiah* Pharaoh, or to that of Cleopatra and calling her *Elizabeth* Cleopatra, as the missionaries to whom I have referred have done. There is also in the name itself a native dignity which is lost when thus associated, and, as the idiom of this language will not admit such an incongruous combination of terms, I do sincerely hope that all the missionaries will use every effort to transmit it to posterity pure, simple and beautiful as they found it.

On the following day occurred a circumstance of peculiar interest and importance. Simple and comparatively insignificant in itself, it was one of those numerous pivots in the arrangement of divine Providence upon which the most momentous events are frequently poised—one of those little cogs in the wheels of the complicated machinery which are essential to its operations. A man came

to us and stated that he was a chief of Navigators' Islands, that he was related to the most influential families there, that he had been eleven years absent from his home and was anxiously desirous of returning, and, having heard of our intention to convey the gospel to his countrymen, he offered, if we would take him with us, to employ his utmost influence with his relatives, the chiefs, and with his countrymen generally to induce them to receive the teachers kindly and attend to their instructions. This we considered a most favorable incident, but, as so many represent themselves as of greater importance than they really are, we determined to inquire into the truth of his statements before we complied with his request, and desired him to come again to us on the following morning. As Tupou, the king, and others, confirmed what he had said, and also informed us that his wife was a Christian, and that he, although not having made a public profession of Christianity, was frequent in his attendance on the means of grace and decidedly friendly to the *lotu*,* we determined to make the best use we could of an instrument which God had thus placed at our disposal, and therefore, when he came to us the next day, we received him with respect, made him a trifling present and informed him of our willingness to take him, with his wife and family, to his native land. He left us much delighted, and went home to prepare for his voyage. His name was Fauea. He appeared to be an active, intelligent man, and proved to us an invaluable acquisition. During the week we were much engaged in preparing and fitting boarding-nettings to our vessel; these consist of nets, three or four yards deep, made of

* A name for the new religion.

rope about the thickness of the little finger, which are fastened to upright supporters all round the vessel to prevent the natives coming on board.

It has been already stated that missions were commenced simultaneously by the London Missionary Society at the Marquesan, Tahitian and Friendly Islands. In the year 1796, Captain Wilson placed ten missionaries at Tongatabu. These remained at their stations without receiving any material injury from the natives until the breaking out of a civil war in April, 1799, when Messrs. Bowel, Gaulton and Hooper, who appear to have been pious and devoted men, were barbarously murdered. The other missionaries were plundered of their property, and saved their lives only by flight. After being in perilous circumstances for several months, they were delivered by a very remarkable providence. The ship Betsy, letter-of-marque, touched at Tahiti, having with her a Spanish prize, which Mr. Harris, one of the missionaries, undertook to navigate to New South Wales on the condition that Captain Clark would call at Tongatabu to see the brethren. Finding on his arrival the dangerous situation of the missionaries, Captain Clark very humanely offered to convey them all, free of expense, to New South Wales. Thus the mission was abandoned.

During our stay at Tonga we on one occasion left the settlement to visit the spot where our three unfortunate brethren fell, but, the distance being great, a deluging rain compelled us to return.

In our various perambulations we observed that the soil generally was very rich, and that many large tracts of land were under cultivation. The banana and moun-

tain-plantain groves were large and numerous. The fruit of these trees forms an important part of the food of the Friendly Islanders, although they depend principally upon the yam, of which invalnable esenlent they raise immense quantities, and the Tongatabuans excel all their neighbors in the cultivation of it. Still, we observed large portions of land lying waste, the present number of inhabitants not reqniring it, but the natives informed me that a few years before the whole island was in a high state of cultivation, until their frequent wars, combined with successive attacks of dysentery and other diseases, had so fearfully reduced the population. It is earnestly to be hoped that by the blessing of God on the labors of his devoted servants all the inhabitants will soon be brought under the salutary influence of that gospel in the train of which blessings of every kind will follow; for "godliness is profitable unto all things."

CHAPTER XVIII.

AFTER spending a fortnight most pleasantly and profitably with our kind friends, we prepared for our departure. On leaving Tongatabu we could not proceed in a direct course to the Navigators', having first to visit the Vavau Islands, to which group our colleague Mr. Orsmond had some time ago sent three native missionaries. One of these removed to Tongatabu and was made very useful there, but, as the others had disgraced themselves exceedingly, Mr. Platt, who succeeded to Mr. Orsmond, selected one of their brethren to supply their place. As Mrs. Cross was in delicate health and it was thought that a voyage might be beneficial to her, Mr. Cross expressed a wish that himself and Mrs. C. might accompany us to the Hapai Islands, and, as we should pass them in our way to Vavau, we felt much pleasure in acceding to their request.

We cannot take leave of Tongatabu without acknowledging the kindness shown to us by our missionary brethren and their wives. From Tupou, the king, also, we received great attention, for the vessel had not been long at anchor before we sent a messenger to request that all the teachers and their wives might be allowed to take up their residence with him. This they did, and were gratuitously supplied by him with every necessary during the whole of our stay at Tongatabu. He also made us

a present of two fine pigs and some yams. The teachers' wives—all of whom were well dressed in European clothing and wore bonnets manufactured by themselves from native materials—had attracted considerable notice, and at the special request of the queen they made her one of similar shape and materials and began immediately to instruct her and her female attendants in the art. By uniting their efforts the queen's bonnet was completed before the Sabbath, and for the first time in her life she appeared at worship in European costume, presenting a most striking contrast to the awkward half-dress of her countrywomen. Some few months afterward I received from Mr. Turner a letter wherein he informed me that the females had much improved in the art of making bonnets, and had generally adopted the practice of wearing them.

On the morning after our departure from Tongatabu we saw two islands of considerable height in the vicinity of which were several of those detached reefs which render this part of the ocean exceedingly dangerous in thick and stormy weather. As we approached we saw heavy clouds of smoke ascending from the burning mountain of Tofua, which the natives call Coe afi a Devolo ("The Devil's Fire"). But our attention was too much engaged with the numerous reefs and islets which presented a barrier in every direction to regard any other object, until some fishermen pointed out to us an opening between two islands. Through this we steered, congratulating ourselves on our escape, and after sailing at a rapid rate for several hours and passing a number of small islets we descried the island of Lefuga, and entertained the pleasing prospect of dropping anchor in an

hour or two near to the residence of Mr. Thomas, when in a moment we were thrown into the utmost consternation by finding ourselves again involved amongst reefs, sunken rocks, small islands and sandbanks more numerous and dangerous than those from which we had previously been rescued. These, stretching out before us, prevented our proceeding. Unfortunately, our pilot had directed us to take the wrong channel, but, as we had still two or three hours of daylight and a strong wind, by manœuvring and tacking about till eight o'clock in the evening we at last extricated ourselves, to the no small relief of all on board, and succeeded in reaching an anchorage. Early the next morning we sailed for Lefuga, and met Mr. Thomas on the beach, ready to welcome us to the hospitalities of his house. On landing with Mr. and Mrs. Cross we were happy to find that a great work was going on among the people. We were also informed that Finau, the chief of the Vavau Islands, with many of his people, was at Lefuga. This was agreeable news, as his presence would prevent the necessity of our visiting that group.

From the boat Mr. Thomas conducted us to the residence of the chief Taufaahau, who received us with much ceremony and treated us with great respect. On being informed who we were and what was the object of our visit, he expressed himself delighted to see us. We next waited upon Finau, accompanied by Messrs. Thomas and Cross, who kindly acted as our interpreters. He wore no badge of royalty of any description, and, being of low stature, dark complexion and forbidding aspect, his appearance furnished no indication of his rank. When led into his presence, we found His Majesty and many of

his chiefs amusing themselves with a favorite game which consisted of so throwing a large spear into the air that it might fall perpendicularly and pierce the top of a post of soft wood set up for the purpose. In this Finau appeared to excel. As soon, however, as he saw us he laid down his spear and came toward me; and when told by Mr. Thomas who we were, he conducted us to his temporary abode, which was a hut made of cocoanut leaves, standing in front of twenty or thirty others of similar construction. The whole party then sat down, Finau being surrounded by his chiefs, when he was informed that we were missionaries, and that, having labored for many years in the Tahitian and Society Islands, the inhabitants of which had derived great advantage from our instructions, we were desirous of imparting to him and his people the same benefits, and for this purpose had some few years ago sent three persons to the island of Vavau, but, having learned with much grief that two of these had disgraced their profession by returning to the evil practices which in their own island they had abandoned, we had brought with us an individual whose character had been tried, and who, we hoped, would prove a blessing to him and his people. We wished, therefore, to know whether he was willing to receive him and submit to his instructions.

The chief listened with great attention, and replied by saying that the persons who were formerly sent endeavored to instruct him and his people, but they would not be taught, when the teachers, finding all their efforts ineffectual, ceased to make them, and at length became like themselves. As to receiving the new teacher, he said, he would speak his sentiments freely and not de-

ceive us. If he was placed at Vavau, he would protect him, but he would neither embrace Christianity himself nor allow his people to do so, for he would put to death the very first person, man, woman or child, who did so. We did not think it desirable to argue the point with this imperious chieftain, but contented ourselves with expressing our sorrow that he should so resolutely oppose that which would have proved so great a blessing, and added that on his behalf we should pray to God, who had power to subdue his spirit and means at his command to induce him to change his mind on so important a subject.

On inquiry, we ascertained that the general conduct of Finau had been in accordance with his terrible threat. Many of the Vavauans—among whom were some of the principal chiefs—anxious to be instructed in the principles of Christianity, had left their wives and families, their houses and plantations, and had come to reside at Lefuga to enjoy the advantage of Mr. Thomas's instructions. Here we found them in comparative poverty and dependence, greatly preferring this state to the renunciation of Christianity, between which and a cruel death at the murderous hand of their despotic chieftain there would have been no alternative had they returned to Vavau. We ourselves were eye-witnesses of the unrestrained tyranny which Finau exercised over his people.

While at Lefuga we sent for Taute, the only survivor of the three teachers, but, as Finau was not willing that we should speak to the unfortunate man except in his presence, he remained with us during the interview. The poor unhappy creature came to us pale and trembling, dressed like the heathen among whom he was

living. His appearance excited our deepest sympathy, and for a time he was quite overcome. As soon as his feelings subsided a little he gave us a most interesting account of Porapora, who, grieved with his conduct and that of his companion, had removed to Tongatabu, where his labors had been exceedingly useful and his death very happy. Zorababela, his other colleague, had died in his sins at Vavau. We then referred to his own awful condition, which he acknowledged, and said that he was truly miserable—that he knew he was lost and could not entertain a hope of salvation. Wishing to reclaim this wanderer, we offered to take him home, and urged him to accompany us, to which he replied that he had a wife and child whom he could not leave, and he knew that the chief would not allow him to go. For some time Finau was silent, but no sooner did he perceive that our conversation was producing a favorable impression upon the unfortunate backslider than he spoke to him very sternly and threatened him with severe penalties if he listened any longer to our exhortations or altered his conduct in consequence of them.

After this interview with Finau we returned home with Messrs. Thomas and Cross to consult upon our proceedings with reference to Vavau, when, after a little consideration, we determined not to leave the teacher at that station, but to take him with us to the Navigators' Islands, where the field was more extensive and the prospects were so encouraging. We were reconciled to this disappointment by the consideration that the excellent and judicious Mr. Thomas was in the vicinity to take advantage of the first opportunity that offered; besides which, he had under instruction a number of Vavauans

who were anxiously desirous of conveying to their perishing and deluded countrymen the knowledge and blessings of the gospel, and who would enter the door immediately if, in the providence of God, it should be thrown open to them.

We spent the evening very pleasantly and profitably in conversation with our brethren and their excellent wives upon the difficulties, duties and encouragements of a missionary life. During this intercourse they informed us that nearly a hundred persons had become candidates for the ordinance of baptism, and were then under a course of instruction preparatory to its administration, and that many others were waiting till the great festival then in preparation was over, when they intended to make a more decided profession of religion. A considerable number attended the schools daily and had made great progress in reading and writing. We united most cordially with our friends in acknowledgments to the Author of all our mercies for the success which had attended their labors, and for the pleasing and extensive prospects of usefulness open before them. The fields were literally white unto the harvest.

The wind being favorable, we determined to take advantage of it, and on the following morning we prepared for our departure.

As the introduction of Christianity to this group of islands was attended with circumstances of peculiar interest, a brief notice of them may be acceptable. The Hapai group, of which Lefuga is the principal, is a cluster of between thirty and forty small coralline islands, eighteen or twenty of which are inhabited and subject to the authority of one principal chief, named Taufaahau.

When we saw him, he was about thirty years of age, of most noble appearance and commanding aspect, with a countenance expressive of the superior discernment, great decision and undaunted resolution which in a very extraordinary degree distinguished and adorned his character. Having heard of the progress and effects of Christianity at Tongatabu, he determined to visit that island and form his own judgment of the new religion. From his youth, we were told, this truly wonderful man had despised the whole system of idol-worship; but when he visited Tongatabu, he resolved to abandon at once the gods of his forefathers and place himself under Christian instruction. He therefore solicited Mr. Thomas to accompany him to the Hapai Islands, but, as it was thought desirable by his brethren that the chief should give some proof of his sincerity before Mr. Thomas removed to so great a distance, they agreed to send, in the first instance, a native convert named Peter, on the condition that should the chief remain steadfast, perform his promises and after a specified time send a war-canoe to fetch Mr. and Mrs. Thomas, they would then accede to his request.

Taufaahau returned to his dominions, and immediately commenced the work of destruction upon the gods and maraes. Having effected this at his own island, he proceeded through the group, exhorting and persuading the chiefs and the people to follow his example. His efforts were successful in all the islands, with the exception of three or four, the chiefs and people of which were exceedingly indignant at such impious innovations, and resolved, if possible, to counteract the effects of his unprecedented conduct. For this purpose they determined to celebrate a great festival in honor of the gods whom the chief

was then desecrating, and accordingly sent their fishermen to catch turtle and other sacred fish. Taufaahau, resolving to anticipate and neutralize this movement, drove a large herd of pigs into the sacred enclosure, converted a most beautiful little temple which stood in the middle of it into a sleeping-apartment for his female servants, and suspended the gods by the neck to the rafters of the house in which they had been adored. The idolaters, ignorant of his proceedings, came with great ceremony, attended by their priests, to present their offerings, and found, to their astonishment, a number of voracious pigs ready to devour anything they had to offer, and the gods, disrobed of their apparel, hanging in degradation like so many condemned criminals. They retired from the spectacle with great indignation; but, as they were comparatively few and knew the character of the man with whom they had to contend, their rage spent itself like the foaming billow when it dashes impotently upon the shore.

The chief conducted us into this once sacred spot, the area of which did not exceed half an acre and was adorned by several beautiful *Cordia Barringtonia* and other trees; it also contained three houses which were converted into dwellings for his female attendants.* Of these the middle house was the smallest, but it was the most complete and beautiful that could have been erected with their means and materials, and surpassed any structure I had seen in the Pacific. I expressed my surprise

* Females were looked upon as so polluting that they were never allowed to enter the sacred precincts, and even the presence of the pigs in the enclosure was not considered so dreadful a desecration as that of women.

to the chief that they should bestow such immense labor in preparing so beautiful a residence for such worthless objects.

"It is true," he replied, "they are worthless, they are pieces of wood, they are devils; but we were formerly in the dark. It is only lately that our hearts have been made light in the knowledge of the true God."

On observing five goddesses hanging by the neck, I requested this intrepid chief to give me one, which he immediately cut down and presented to me. I have brought it to England with the very string around the neck by which it was hung, and I prize it the more highly because it is one of the trophies of the moral conquests of the gospel achieved by Christians of another denomination. It shows us that God does not intend to convert the world by any *one* section of his Church, and that, by whomsoever the gospel is preached in simplicity and godly sincerity, the stamp of his gracious approbation will be impressed in the success which will crown laborious and devoted efforts.

After this truly wonderful man had given such indubitable proofs of his sincerity he despatched a large war-canoe to Tonga to fetch the devoted Mr. and Mrs. Thomas, who, committing themselves to the gracious protection of Him by whose love they were constrained, took an affectionate leave of their brethren, stepped on board the canoe and cheerfully consented to dwell alone at a distance of two hundred miles from their brethren and among a people just emerging from barbarism. It is to my mind a most interesting consideration that the missionary who was to publish to them the glad tidings of peace was conveyed in a vessel which had

often been laden with sanguinary warriors whom it had carried to the deadly conflict.

Shortly after Mr. Thomas's arrival, Finua, having heard with deep regret that his relative Taufaahau had renounced the religion of his fathers, selected one of his largest and best war-canoes and sent it by one of his priests as a present to induce him to return to the worship of the gods. On receiving the message this noble-spirited chief thus replied:

"Tell Finau that I thank him for his present. You may, however, drag it up on the beach and cut it up: it will make excellent firewood;" by which he intimated that, however much he valued the canoe, he considered it as so much fuel if the price by which it was to become his was to be a renunciation of the gospel and a return to the worship he despised. By such means this interesting chieftain has gained, through the blessing of God upon his wise and resolute conduct, a most complete victory over the superstitions of his people.

As no chapel had been erected, the chief had given the largest building in the island to be used for that purpose, and, although it would accommodate several hundred persons, Mr. Thomas informed us that the number which attended on the Sabbath preceding our arrival was so great as not only to fill the house, but also to form a large circle around it. The building was formerly devoted to dances and similar amusements; the drums and other instruments of merriment were still hanging in all directions about the house.

At the time of our arrival at Lefuga the natives were about to hold a most singular marriage ceremony for which preparations had been making upward of twelve

months. People from all the adjacent islands were convened. Finau also, with a large retinue, had come from Vavau; so that a formidable fleet of large double canoes most tastefully decorated with feathers and shells was anchored in state off the settlement. Several others of equal dimensions had left Tonga the day before we sailed, but, as they had, native-like, loitered on the way to get a turtle in one place and a pig in another, we had arrived and sailed again before they had reached their destination.

The preparations for this feast were certainly very great. In one enclosure which we passed we saw at least a hundred large hogs, and in all parts of the settlement numbers of immense turtles were waiting the day of destruction. On the arrival of Finau and his followers from Vavau seventy hogs, ten large turtles and a thousand yams were baked for them. This was intended only as a small repast to commence with. A luncheon upon the same scale was in readiness for the Tonga party when they should arrive.

The occasion of this feast was remarkable. Some time before, Taufaahau had a beautiful young woman, a sister to Finau's wife, presented to him. They had been living together for several months, although no marriage ceremony had been performed, for the formal celebration of marriage does not take place until months after it has been consummated. In the present instance, however, the chief had determined to repudiate her and send her home, but as this would have been deemed disgraceful to the wife unless the marriage ceremony had first been performed, and as all such affairs are interwoven with the politics of the surrounding islands, the chief had deter-

mined to counteract every ill-feeling by the honor he would confer in the magnitude of his preparations. We visited the young woman upon whose account these arrangements were made. She appeared about nineteen years of age, of fine person, handsome features and agreeable manners. A pleasing pensiveness was apparent in her looks and general deportment, for the prospect of the marriage-feast appeared to have excited in her mind feelings the opposite of those generally evinced by the animated countenances of English ladies on the eve of keeping the marriage festival.

Polygamy prevailed to a great degree in the whole of the Friendly Islands, and in order to overcome the evil and show his people a good example this man of master-mind put away all his wives and remained single for a considerable time; and when the desired effect was produced, he selected one, to whom he was publicly married. He has maintained a most decided and consistent profession of Christianity ever since he embraced it, and at the present moment is one of the best and most efficient local preachers in the mission. But the last, though not the least, display of noble-mindedness and Christian principle was the circumstance of his emancipating all his slaves. This he did in consequence of having heard from the missionaries that slavery was inconsistent with Christianity. I have been the more minute in these observation because I admire the man—or, rather, the grace of God in him.

CHAPTER XIX.

WE now again bent our course for the Navigators', or Samoa, Islands. Fauea, the chief, was in high spirits from the prospect of speedily seeing his home, from which he had been so long absent, yet there appeared an expression of great anxiety in his countenance. We had not been long at sea when he came and sat himself down by my side and said that he had been thinking of the great work before us, and although he had no doubt but that the chiefs would gladly receive us and the common people all readily attend to Christian instruction, yet there was at Samoa a person called Tamafainga, and if *he* opposed us he feared that our efforts would be impeded. I asked him who this Tamafainga was, when he informed me that he was the man in whom the spirit of the gods dwelt, that he was the terror of all the inhabitants, and that if he forbade it the people universally would be afraid to place themselves under our instruction. This was rather discouraging information ; we had, however, no alternative but to proceed, looking to God alone for guidance, protection and success.

We glided pleasantly along for some little time with a fair wind, but it soon became adverse, and we encountered for forty-eight hours a most furious storm, which rent our sails and crippled us exceedingly. An influenza also broke out among our people, which laid aside nearly

all on board, and it was not until the seventh day after leaving Lefuga, in the month of August, 1830, that the cloud-capped mountains of the beautiful island of Savaii, which is the largest of the Navigators' group, were descried. As the wind still blew furiously and all our people were ill, we determined, if possible, to find an anchorage, and ran to the leeward side of the island for the purpose, but could not succeed. As soon, however, as we neared the shore a number of natives came off to us in their canoes, and of them Fauea asked a variety of questions, to all of which he received satisfactory answers. At length, with a tremulous voice, as if afraid to hear the reply, he said,

"And where is Tamafainga?"

"Oh," shouted the people, with evident delight, "he is dead, he is dead! He was killed only about ten or twelve days ago."

Frantic with joy at this unexpected intelligence, Fauea leaped about the vessel and ran toward me, shouting,

"*Ua mate le Devolo, ua mate le Devolo!*" etc. ("The devil is dead, the devil is dead! Our work is done: the devil is dead.")

Astonished at this singular exclamation, I inquired what he meant, when he replied,

"The obstacle we dreaded is removed: Tamafainga is dead; they have killed him. The people now will all receive the *lotu*."

On hearing this we could not be otherwise than deeply affected with the seasonable interposition of a gracious providence, and we were encouraged to hope that the time to favor the people—yea, the set time—was come.

But here appears to me the most remarkable feature in

this providence: had this individual been put to death a month or two prior to my arrival, time would have been afforded for the chiefs of the various districts and islands to meet and nominate a successor, who from the nature of his office would of necessity have opposed our designs, but, as Tamafainga had been killed only a few days, there had been not sufficient time to convene a meeting, and consequently there was no person in possession of that important office.

From this intercourse we were convinced that Fauea was really a chief, for his countrymen addressed him as such, the common people kissed his hands and the chiefs saluted him by rubbing noses.

Finding ourselves sixty or eighty miles to leeward of the residence of Malietoa, the principal chief of the settlement which we intended to make our headquarters, we had to beat against a very strong wind, and on Sabbath-day, being thoroughly exhausted, our people all ill and our sails much torn, we determined, if possible, to find an anchorage, and for that purpose sailed into several bays, but without success. At length we thought we had succeeded, and dropped our anchor, hoping to enjoy a quiet night to rest ourselves and our sick people, and to prosecute our voyage after employing a day or two in repairing the damages which the vessel had sustained in the gale.

As soon as the anchor was dropped a number of natives came off to us, bringing with them females and articles of barter. Fauea informed them that, as ours was *e vaa lotu*—a "praying ship"—women would not be received, and that, as it was *le aso sa*—a sacred day—they must bring off food and other articles for sale in the morning. This was to them extraordinary information. Fauea,

however, gave them to understand who we were and what was the object of our visit, and, having gathered them in a circle around him on the quarter-deck of our little ship, he informed them of the number of islands which had become Christian, naming Tahiti, Rarotonga, Tongatabu, and others, and then specified some of the advantages which the inhabitants of those islands were deriving from the introduction of this new religion; to all which they listened with great interest, and expressed considerable pleasure at the prospect of being instructed, especially if by so doing an end would be put to their fearful wars.

"Can the religion of these wonderful *papalangis* * be anything but wise and good?" said our friend to his naked countrymen, who had filled the deck, and who, with outstretched necks and gaping mouths, were eagerly catching the words as they fell from his lips. "Let us look at them, and then look at ourselves. Their heads are covered, while ours are exposed to the heat of the sun and the wet of the rain; their bodies are clothed all over with beautiful cloth, while we have nothing but a bandage of leaves around our waist; they have clothes upon their very feet, while ours are like the dogs'. And then look at their axes, their scissors, and their other property! How rich they are!"

They all appeared to understand and appreciate this reasoning, and gazed on us with great interest and surprise. Some of them began to examine the different parts of our dress, when, not meeting with any repulse, one pulled off my shoe. Startled at the appearance of my foot with the stocking on, he whispered to Fauea,

* Foreigners.

"What extraordinary people these *papalangis* are! They have no toes, as we have."

"Oh," said our facetious friend, "did I not tell you that they had clothes upon their feet? Feel them, and you will find that they have toes as well as ourselves."

On finding out the secret he was exceedingly delighted, and began chattering away to his countrymen about the wonderful discovery he had made. All of them came round us, and in a moment the other shoe was off, and both my own feet and those of my excellent brother underwent a thorough examination.

After coming to an anchor we had sent the teachers, their wives and their families, with all our sick people, on shore. The chief of the bay received them with kindness and supplied them with some food. A crowd greater than that which surrounded us collected about them, and the wife of Fauea was equally diligent with her husband in describing to the natives the wonders she had seen and the value of the religion now brought to their islands. When the food was spread out, she stood up herself and asked a blessing in an audible voice in the presence of the assembled multitude.

In the midst of all this interesting work our vessel dragged her anchor, and we were driven to sea with about forty fathoms of chain out; so that we were compelled most reluctantly to send the boat immediately and bring our people off again. After several hours of hard labor we succeeded in hoisting in both chain and anchor.

As the wind moderated during the night, we made considerable progress, and on Tuesday morning we found ourselves in the straits between two of the largest and most beautiful islands we had yet beheld, having on the

one side Savaii, being two hundred and fifty miles in circumference, and on the other Upolu, which is about two hundred. At the mouth of the straits, which are six to eight miles wide, are two small islands. One of these, called Aborima, is a huge rock about two miles in circumference and two or three hundred feet in height; the other, a beautiful little spot, called Manono, is the residence of the chiefs and distinguished persons. It is exceedingly fertile and clothed with the richest verdure, but, as I propose to give a geographical description of all the islands of this group in the account of my next voyage, I shall abstain from further remarks on that subject in this part of the narrative.

By ten o'clock we reached the settlement of Sapapalii, where we intended to commence our labors, and to which Fauea belonged. In all our conversations with that individual we were impressed with his intelligence, shrewdness and good sense, but never more so than on the morning we arrived at the place of our destination, when he led us to a private part of the vessel and requested us to desire the teachers not to commence their labors among his countrymen by condemning their canoe-races, their dances, and other amusements to which they were much attached, lest in the very onset they should conceive a dislike to the religion which imposed such restraints.

"Tell them," said he, "to be diligent in teaching the people, to make them wise, and then their hearts will be afraid and they themselves will put away that which is evil. Let the 'word' prevail and get a firm hold upon them, and then we may with safety adopt measures which at first would prove injurious."

Thus we were constrained to admire the goodness of

God in providentially bringing to us an individual whose character and connections so admirably fitted him to advance the objects we had in view.

Our vessel was soon surrounded by canoes and the deck crowded with natives, who were so agile that they climbed like monkeys over our boarding-nettings, although these were ten feet in depth. At length we welcomed on board Tamalelangi, son of the skies, the brother of Malietoa, the principal chief of Sapapalii and relative of Fauea. After the usual salutations we requested Fauea to state to his relative the object of our visit, and also our wish immediately to land our people, with their wives and families, many of whom were suffering from long confinement in the vessel. A consultation was then held by the chiefs as to what should be done, when it was determined to send forthwith a messenger to Upolu, the seat of war, to inform Malietoa of our arrival and to request his presence as soon as possible. It was also arranged that the teachers and Fauea should accompany Tamalelangi to the shore, and return on the following morning, if everything was favorable, for their families and property. A canoe was accordingly despatched to Upolu for Malietoa, and the teachers accompanied his brother to the settlement. The pleasing prospect of accomplishing the object of our voyage excited feelings of the liveliest gratitude, and we followed our friends with fervent prayer that God would graciously allow us to realize all the bright anticipations which the occurrences of that eventful day had led us to indulge.

An interesting incident occurred in the course of the day which gave us rather an exalted idea of the character of the people. Tamalelangi and his brother, not knowing

who we were, had brought off some pigs, bananas and cocoanuts for sale, but on seeing his relative Fauea, and on being informed of the kindness he had received from us and the object of our visit, he ordered the pigs, with everything in his canoes, to be arranged on the deck, and then, presenting them to us, stated that had they known us they should not have brought off anything for sale, and that in the morning they would bring a more abundant supply. Every canoe around the ship followed his example.

Our wishes were realized, and a full reward for all our perplexity, anxiety and toil was granted when early on the following morning the teachers returned from the shore accompanied by the noble young chief and about fifty canoes. They gave us the most flattering account of their reception, and seemed elated beyond measure with the prospect of success. In about two hours the eight teachers, five women and ten children took their property with them and left the vessel grateful and rejoicing. The poor heathen were as much delighted as themselves. Thus auspiciously, in the month of August, 1830, was this important mission commenced.

As we were expecting Malietoa from Upolu, we could not accompany the teachers, but promised to follow them either in the evening or on the following morning. While we were engaged in lading the canoes our attention was arrested by observing the mountains on the opposite shore enveloped in flames and smoke, and when we inquired the cause of it were informed that a battle had been fought that very morning, and that the flames which we saw were consuming the houses, the plantations and the bodies of the women, children and infirm

people who had fallen into the hands of their sanguinary conquerors. Thus, while we were landing the messengers of the gospel of peace on the one shore, the flames of a devastating war were blazing on the opposite, and in these striking circumstances was this interesting mission commenced.

This disastrous war was occasioned by the death of Tamafainga, for although all parties heartily rejoiced at the event, yet, as he was related to the most influential families in the islands, they were bound by the custom of the country to avenge it. Several skirmishes had already taken place, and a general and terrible encounter was expected in a few days. It appeared that the people of Upolu, wearied with the outrages and oppressions of this tyrannical monster, whose rapacious grasp neither wives, daughters nor property escaped, who had power of life and death and who was actually worshiped as a god, had waylaid and murdered him.

About four o'clock in the afternoon, in a heavy shower of rain, the celebrated old chieftain Malietoa arrived. He appeared about sixty-five years of age, stout, active and of commanding aspect. Fauea saluted him with the greatest possible respect, bowing sufficiently low to kiss his feet, and making his child kiss even the soles of his feet. He was immediately invited into the cabin, and having no clothing except the girdle of *ti*-leaves worn by the people generally, and being excessively cold and wet, we gave him a large piece of Tahitian cloth, in which he wrapped himself and with which he appeared much pleased. We then stated our object to him. With this he professed to be highly delighted, and said that he had heard of the *lotu*, and, being desirous of

instruction, was truly glad that we had come to impart it. We expressed our deep regret at finding him engaged in so sanguinary a war, and inquired whether these differences could not be settled amicably and the dreadful contest terminated. He replied that, as a person related to himself and to all the principal chiefs had been killed, they must avenge his death, and that if he left the war unfinished and his enemies unsubdued he should be degraded in the estimation of his countrymen as long as he lived; but he promised that he would take care there should be no more wars after the present, and that as soon as it was terminated he would come and place himself under the instruction of the teachers. He informed us that he had met the enemy early in the morning, when there ensued an encounter, in which he drove them into the mountains, burnt their houses and desolated their plantations, the destructive blaze of which we had seen while, assisted by Tamalelangi, we were landing the missionaries on the opposite shore. How differently were these two brothers employed at the same moment!—the one, with his ferocious warriors, dealing misery and destruction upon the objects of their savage vengeance; the other, with his delighted people, conveying to their shores with expressions of frantic joy those who would teach them the principles and impart to them the blessings of the gospel of peace. We advanced every argument we could command to induce the old chieftain to make peace, but he persisted in declaring that he could not do otherwise than prosecute the war until he had conquered his enemies. We then made him a present of two strings of large blue beads, which the natives prize above every other article, an axe, a chisel, a knife

and some Tahitian cloth, after which he took his leave, promising to come off in the morning, with his largest and best canoe, to convey us on shore.

While Malietoa was on board occurred a circumstance which from that moment to the present I have never thought of but with mingled feelings of horror and gratitude. The natives, heathen-like, had surrounded our vessel with great clamor, and, climbing over the boarding-nettings, very soon filled the ship. This had excited in the young man I had as captain some apprehension, and, unknown to me, he loaded a small brass blunderbuss with eight bullets and returned it to its usual place. The old chief, perceiving this weapon and thinking it would materially assist him in the conquest of his enemies, took it down and began to examine it. He cocked it, with its muzzle directed toward myself, and was just about to pull the trigger, when John Wright, our interpreter, said, "Stop! Perhaps it is loaded."

At this moment the captain rushed from the deck into the cabin and exclaimed,

"Oh, sir, you have nearly been blown to atoms! Why did you let the chief touch that blunderbuss? I have just loaded it with eight bullets."

Thus I have been preserved from dangers and from death by sea and by land—some designed and some otherwise, but both from the one and the other has a gracious Providence protected me.

During the night our vessel was drifted by the current to a distance from the settlement so considerable that in the morning we were entirely out of sight, and Malietoa could not, in consequence, perform his promise of fetching us. Supposing the distance not above ten or

twelve miles and it being a dead calm, we determined to go on shore in our own boat. But we erred in our estimate, and, although we left the vessel at between nine and ten o'clock in the morning, it was past eight in the evening when we landed. Providentially, it remained calm until we were within two or three miles of the shore, or we could not have reached it, as all our crew were ill. Mr. Barff and myself were compelled to tug at the oar during several hours; besides which, in the severe gale we had encountered something had fallen upon the boat and made her so leaky that it was with difficulty we could keep her above water. Being seen from the shore before sunset, Malietoa despatched to our assistance a canoe which conducted us to the landing-place. An immense crowd had assembled to witness, I believe, the very first Englishmen who set foot upon their shores. What an advantage it would have been to the pagan aborigines of every country if the first civilized beings by whom they were visited had gone on the same errand of mercy, and conveyed to them the same blessings which it was our object to impart to these interesting people!

The scene which presented itself on our landing was unique and most remarkable. The natives had kindled a large fire to serve as a beacon, and multitudes had supplied themselves with torches of dry cocoanut and other leaves to conduct us to the chief's dwelling. A passage was opened for us through the dense crowd, who were kept in order by a sort of native police armed with spears and clubs and stationed there for the purpose; and, though we compassionated the unlucky sufferers, we were not a little amused to witness the severe blows which were occasionally dealt out by these officials upon the thick crani-

ums of all who transgressed their orders. In the mean time, some were busily employed in supplying the fire, some in conveying various articles from the boat, others in carrying them to our lodgings, whilst a crowd, anxious to testify their good feeling, as soon as orders were given rushed into the water to haul up the boat. The majority, however, had enough to do to gaze upon the wonderful strangers, and for this purpose they climbed the cocoanut and other trees, upon the trunks and branches of which, by the red glare of the fire and the torches, they were seen in clusters, peeping with glistening eyes and wondering look from amongst the rich dark foliage which surrounded them. In these circumstances we proceeded to pay our respects to Malietoa. Mr. Barff and myself had each a guard of honor, nor did we meet again until we arrived at the chief's residence. The natives vied with one another to show us every possible attention, some by carrying flambeaux, while others with their formidable weapons kept all intruders at a respectable distance.

As we were walking along, having intimated to the young chief that I was exceedingly fatigued from laboring the whole day in the boat, he uttered something to his people, and in an instant a number of stout fellows seized me—some by my legs and others by my arms, one placing his hand under my body, another, unable to obtain so large a space, poking a finger against me, and thus, sprawling at full length upon their extended arms and hands, I was carried a distance of half a mile and deposited safely and carefully in the presence of the chief and his principal wife, who, seated on a fine mat, received us with all the etiquette of heathen royalty. A beautiful

mat having been spread for us, we squatted down upon it and stated to His Majesty that we had not come to transact business with him then, but simply to pay our respects before we retired to rest. He expressed himself pleased to see us, gave us a cordial welcome to the shores of Savaii and requested that we would take up our abode at his house; but, as our people were so unwell and our stay would be short, we begged to be allowed to reside with them while we remained.

On going from the house of Malietoa to that allotted by his brother for the residence of the teachers we passed a dancing-house in which a number of performers were entertaining a large number of spectators. On looking in we observed two persons drumming on an instrument formed of a mat wound tight round a framework of reeds, and six young men and two young women jumping about with great violence and making motions with their hands and feet in time with the drummers, while others contributed to the rude harmony by singing a song in honor of the arrival of "the two great English chiefs." We saw nothing bordering on indecency in the performance, which, however, required so much exertion that the bodies of both the males and the females were streaming with perspiration.

On arriving at the teachers' residence we were grieved to find most of them suffering from influenza. Two of these we bled, and administered to others such medicines as we thought would afford them relief. They were delighted with the treatment they had received from the people generally, and with the circumstance that, although their property had been distributed in many different canoes and conveyed from them by various hands, not a

single article was missing. At first, indeed, the teachers had endured considerable apprehension about their children, some of whom were not brought to them until several hours after their arrival. Upon inquiry, however, they found that those natives who had been so fortunate as to obtain a child to bring on shore, instead of carrying it direct to its parents, first took it to their own residence, killed a pig, prepared an oven of food, gave the child a thorough good "feeding" of the best they could procure, and, having kept it as long as they dared, brought it to the anxious parents. All this was most delightful intelligence, and our hearts must have been insensible indeed if it had not excited feelings of the liveliest gratitude.

The teachers' wives prepared for us a cup of tea—the very first ever made on the island of Savaii—and after family prayer they screened off an apartment with native cloth; here we stretched our weary limbs upon our mats, and, using a bundle of dried grass for a pillow, closed our eyes in sleep, thankful to God for having prospered our way far beyond our most sanguine expectations.

CHAPTER XX.

MALIETOA, being anxious that four of the teachers should take up their abode with him, had sent repeated messages on the preceding day to that effect; to which our people replied that, as we were expected on shore very shortly, they wished to defer a removal until we arrived. On being informed of this we determined to place four of the teachers under his care, and to give the others in charge of his brother, who brought them on shore. Having made this arrangement, we thought it advisable to divide the present we intended to make into two equal parts—the one for the elder, the other for the younger, brother. This present consisted of one red and one white shirt, six or eight yards of English print, three axes, three hatchets, a few strings of sky-blue beads, some knives, two or three pairs of scissors, a few small looking-glasses, hammers, chisels, gimlets, fish-hooks and some nails. Everything being prepared, we proceeded to the chief's large dancing-house, where we found a great concourse of people waiting to witness this important interview with *le alii papalangi*, or the English kings.

On our arrival being announced Malietoa sent two of his own daughters to spread mats for us to sit upon. They were fine-looking young women about eighteen and twenty years of age, wearing a beautiful mat about the waist, a wreath of flowers as a headdress and a string of

blue beads around the neck. The upper part of their persons was uncovered and anointed rather profusely with scented cocoanut-oil.

As soon as we had taken our seats Malietoa made his appearance, bringing in his hands two beautiful mats and a large piece of native cloth, one end of which was wrapped round him and the other formed a train which an elderly female bore lightly from the ground. Having placed these with the usual ceremony at my feet, he returned, and shortly after came in the same manner and laid similar articles at the feet of my colleague. He then took his seat opposite to us, the people having formed a circle around us; and in the first place we thanked him for his present, but added that to obtain his property was not the object of our visit, for we had come exclusively to bring him and his people the knowledge of the true God and to place on their islands persons to teach them the way of salvation, and we now wished to know whether he was willing that they should remain and whether he should allow his people to be instructed. He replied that he was truly thankful to us for coming, and that he would receive the teachers and treat them with kindness. We then explicitly inquired whether he and his people would consent to be instructed, or whether there would be any obstruction thrown in the way. To this he made answer,

"I and my people must go over to Upolu to the war, but immediately after my return I will become a worshiper of Jehovah and place myself under the instruction of the teachers. In the mean time, this house * is yours

* The house in which we were assembled, and which was the largest building in the settlement, was a kind of public property, in which

as a temporary place in which to teach and worship; and when we come back from the war, we will erect any building you may require, and all the people who remain at home can come to-morrow, if they please, and begin to learn about Jehovah and Jesus Christ."

After these assurances we informed the chief that we should place our people under the special protection of himself and his brother, and expected that he would perserve the teachers' wives from insult and their property from pillage. This both of them most readily promised to do. Malietoa then requested that four of the teachers might be directed to come and reside with him and the others to remain with his brother; we having promptly consented to this, he pointed out two houses which he intended to present to them for their residence, and said, if they desired it, they could have another. We then informed him that either Mr. Barff or myself would endeavor to visit them again in ten or twelve months, and, if we found that he had fulfilled his promises, English missionaries would come to carry on the work which those now settled among them might commence.

We then desired one of our people to open a basket and place before the two chiefs the articles we had brought as a present. The scene that followed both amused and delighted us, for as soon as the articles were laid out the chief took up an axe, and, placing it upon his head, exclaimed, "*Faafetai le toi tele*" ("Thank you for this large axe"), and, having observed the same ceremony with every other article, he concluded by saying, "Thank you for all! Thank you for all!" He then

all business was transacted and dances and amusements of various kinds were performed.

said that, delighted as he was with his valuable present, he thought far more of us than of our gift—that, though he was always a great man, yet he felt himself a greater man that day than ever he was before, because two great English chiefs had come to form his acquaintance and bring him good.

"This," continued the delighted chieftain, "is the happiest day of my life, and I rejoice that I have lived to see it. In future I shall consider ourselves and you as *ainga tasi*,* and hope you will do the same."

Just at this moment our attention was arrested by an incident in which was displayed by the two chiefs a nobleness of feeling that gave us an exalted idea of their general character, and such as we could scarcely have expected to find among a people who had been represented as in so savage a state. After our presents were laid before Malietoa and his brother, Tamalelangi, the latter examined the articles minutely, took out a knife and gave it to his son, and a looking-glass and a pair of scissors to each of his wives, and then, having replaced the other articles in the basket, he laid them down in the presence of his elder brother, Malietoa, and said,

"I was not aware that a distinct present would have been given to me; I expected that all would have been yours. Allow me, therefore, to pass all over to you: you are my elder brother, and I shall be pleased at receiving whatever you think well to give me."

Malietoa was evidently gratified with this mark of respect shown to him in the presence of such an assemblage, but with a disinterestedness equal to that evinced by his brother he replied, "No, brother; these *alii papa-*

* One family.

langi have given it to you. It is all yours, and you must keep it."

At the close of this important and interesting interview Malietoa informed his people, who had been gazing with wonder upon the novel proceedings, that a large quantity of valuable property had been given to him, and that the English chiefs, to whom he was indebted for it, would want something to eat on their return ; "for," said he, "there are no pigs running about upon the sea, neither is there any breadfruit growing there." Upon hearing this the whole company instantly arose and scampered away, and in about an hour they returned bringing with them fifteen pigs of various sizes, with a large quantity of breadfruit, yams and other vegetables, the whole of which the chief presented to us, and observed that it would have been much more but for the war, during which everything was quickly consumed. Immediately after this he sent for the teachers, four of whom, with their wives and families, took up their residence with him ; the other four remained with his brother.

We spent the evening of the day with the teachers in prayer and conversation, and were much pleased with the spirit they evinced. We endeavored to impress upon them the advantage of being of one heart and one mind in their great work, particularly cautioning them against little petty jealousies and everything that had the appearance of two parties. We advised them, if the chiefs wished to build two places of worship, to use every effort to induce them to unite in erecting only one, in some central spot, but, should they persist in having two, we recommended them to assist in the erection of both, and to interchange every Sabbath-day in conducting the

worship, that nothing having the semblance of opposite interests or identification with either party might be apparent. They all saw the propriety of this advice, and promised to act in accordance with it. This cannot be impressed too powerfully upon the minds of missionaries. Those petty jealousies which sometimes exist in the hearts of truly good men are much to be deplored; they mar their comfort and are as a millstone around the neck of their usefulness.

Gratified with the events of the day and thankful to God for having so abundantly prospered our undertaking, we once more stretched our weary limbs upon our mats; but our rest was much disturbed by a company of warriors who had just arrived from some other parts of the island, and who kept up a rude and noisy dance, to still ruder music, during the whole of the night.

Early the next morning Malietoa sent a messenger, requesting us to come to his house. We immediately obeyed the summons, and found His Majesty seated upon the pavement which surrounded his residence. A mat being spread for us, we sat down and inquired the business for which we were summoned, when he replied that, having been informed that our water-casks were empty, as it would be inconvenient to fill them at his settlement, where there was no safe anchorage, he wished to acquaint us that there was a fine harbor at Upolu where we could with ease obtain as much water as we required. We thanked him for his information, but intimated that, as it was the seat of war, we might be exposed to danger from both parties, for at the islands with which we were acquainted it was a common thing to strip a friend of all that he possessed to prevent his property from fall-

ing into the hands of his enemies, and this also might be their practice. He replied that there was no danger, and that he himself would go to protect us and assist in procuring all that we wanted, but that we must wait a day or two, as he could not possibly accompany us immediately.

It being rather an unusual thing with natives to have any very pressing engagements to prevent their prompt attention to any object they had in view, we were anxious to learn the cause of the delay, when we were informed that Malietoa had sent some axes and other things which we had given him to purchase a handsome young wife, who had just arrived, and that the ceremony of marriage was now about to commence. A group of women seated under the shade of a noble tree which stood at a short distance from the house chanted in a pleasing and lively air the heroic deeds of the old chieftain and his ancestors, and opposite to them, beneath the spreading branches of a breadfruit tree, sat the newly-purchased bride, a tall and beautiful young woman about eighteen years of age. Her dress was a fine mat fastened round the waist and reaching nearly to her ankles, while a wreath of leaves and flowers ingeniously and tastefully entwined decorated her brow. The upper part of her person was anointed with sweet-scented cocoanut-oil and tinged partially with a rouge prepared from the turmeric-root, and round her neck were two rows of large blue beads. Her whole deportment was pleasingly modest.

While listening to the chanters and looking upon the novel scene before us our attention was attracted by another company of women, who were following one another in single file and chanting, as they came, the

praises of their chief. Sitting down with the company who had preceded them, they united in one general chorus, which appeared to be a recital of the valorous deeds of Malietoa and his progenitors. This ended, a dance in honor of the marriage was commenced, which was considered one of their grandest exhibitions and held in high estimation by the people. The performers were four young women, all daughters of chiefs of the highest rank, who took their stations at right angles on the fine mats with which the dancing-room was spread for the occasion, and then interchanged positions with slow and graceful movements of both hands and their feet, while the bride recited some of the mighty doings of her forefathers. To the motions of the dancers and to the recital of the bride three or four elderly women were beating time with short sticks upon the mat and occasionally joining in chorus with the recitative. We saw nothing in the performance worthy of admiration except the absence of everything indelicate—a rare omission in heathen amusements.

We were informed that most of the wives of the principal chiefs were purchased, and that if a sufficient price is paid to the relatives the young woman seldom refuses to go, though the purchaser be ever so old and unlovely. I prayed that by the blessing of God upon our labors the day might speedily arrive when these interesting females should be elevated from this terrible degradation, and by the benign influence of Christianity be raised to the dignity of companionship with their husbands, and occupy that station in the social and domestic circle which the females of Tahiti, Rarotonga and other islands have attained since the introduction of the gospel.

Having now accomplished all we could, we thought of our beloved wives and children at home, and prepared for our departure. After commending our friends to the gracious protection of God and supplicating his special blessing upon their labors, we walked down to the beach, accompanied by the teachers, their wives and their children, who wept bitterly at parting from us. Some of them had been members of our churches eight or ten years, had acted consistently, and had thus proved themselves worthy of our esteem. Many hundreds also of the natives crowded round us; by all of them we were treated with the greatest possible respect, and these rent the air with their affectionate salutations, exclaiming, "*Ole alofa i le alli*" ("Great is our affection for you English chiefs").

Matetau, the chief of the neighboring island of Manono, having come to see us, we were desirous of showing him respect by making him a present, and therefore requested him to accompany us to the vessel. He was described as equal in rank and superior in war to Malietoa. This we could easily believe, for he was one of the largest and most powerful men I ever saw. His muscular and bony frame brought forcibly to our minds him of ancient fame "the shaft of whose spear was like the weaver's beam." Men of ordinary size would be as grasshoppers in his hand. This chief spent a day and a night with us, was exceedingly urgent that we should give him a teacher, and pressed his claim by assuring me that he would feed him, place himself under his instruction and make all his people do the same. Having no teacher left, I satisfied him by promising that on my next visit I would bring him one, but, as he had observed,

by way of inducing me to do so, that he would make his people place themselves under his instruction, I thought it advisable at once to tell him that he must not force them, contrary to their own wishes, but, having set them the example himself and exhorted them to follow it, then to leave them to their own convictions and inclinations, but the employment of any kind of coercion to induce men to become Christians was contrary to the principles of our religion.

Arriving off the beautiful little island of Manono, we presented our gigantic guest with two axes, two hatchets, four knives, two pairs of scissors, a small looking-glass and some blue beads; on receiving which, he seized us by the head, gave us a hearty rub with his nose, leaped hastily into his canoe and sailed away highly delighted with his present, and not less so with the prospect of having a teacher to instruct him. By the unexpected return of his canoe we perceived that the reason of his hasty departure was to express his gratitude by bringing us some food for our long voyage. While Matetau was on board the second time we perceived paddling toward us the canoe of Malietoa, on the prow of which was seated the newly-purchased bride. We instantly backed our sails and waited the approach of the illustrious pair. On coming on board Malietoa informed us that he was going to war, which he would conclude as soon as possible and return to Sapapalii, and that he was taking his new wife with him, lest she should run away home again during his absence, in which case he should have to repurchase her.

The meeting again of these two chiefs on board our vessel relieved us from great perplexity, for the influ-

enza, with which our people had all been so dreadfully afflicted, had proved fatal to one of our number, who was then lying dead. Being so near land, we did not like to bury the body in the sea, and we were apprehensive of taking it to the shore, lest, should any disease break out among the natives, it might be attributed to this circumstance and excite their superstitious fears. On stating to the chiefs our perplexity Malietoa relieved us by proposing to convey the corpse to a small island located about half a mile from the mainland and have it interred there.

The person who had died was deformed, and we have invariably found that severe colds and influenza are particularly fatal to such people. He had been in my employ for several years, and I have good reason to believe that, although of a hasty temper, he both knew and loved the truth. I regretted not being with him in his last hours, that I might have known the state of his mind and administered to him the consolations of the gospel. It is, however, a matter of joy and satisfaction to every child of God to be assured that neither his own eternal felicity nor that of departed friends depends upon a happy death, but upon a holy life.

Having thus given a brief and hasty account of the principal events which occurred during our first voyage to the Navigators' and Samoa Islands, it may be neither uninteresting nor unprofitable to pause and erect an Ebenezer of praise to that God who protected our lives, directed our course and opened before us so "great and effectual a door," thus permitting us to realize more than the full accomplishment of our most sanguine expectations. We scarcely expected to secure any more than a

safe and peaceable settlement for our teachers, and even that had not been obtained on the first visit at any other islands where missionaries had been previously established. In some places, indeed, the teachers landed at the peril of their lives, and in almost all the Hervey Islands they were plundered and ill used, while here they were welcomed with open arms, both by chiefs and by people, who vied with one another in expressions of kindness and delight. Instead of losing their property four excellent dwellings were given to them, and the very best and largest house in the settlement was set apart for public worship and instruction. In addition to this, we ourselves were permitted to land in safety, and to live amongst the people not only without molestation and dread, but distinguished by every mark of their attention and respect and importuned by neighboring chiefs to furnish them also with missionaries. Thus auspiciously was this interesting and important mission commenced through the merciful interposition of an overruling Providence who is pleased to make use of human instrumentality in accomplishing his mightiest works. No doubt much of this success was attributable, under God, to Fauea, with whom we met so providentially, and who was so admirably adapted to further our important embassy. His relationship to the principal chiefs was a circumstance of no small moment, for it was almost certain that had we not met with him we should not have gone to the place we did, and of course should not have known Malietoa. He was a man of great decision and not easily diverted from his purpose. Having once expressed my fear lest Malietoa and his countrymen should not receive the teachers, he replied,

"If they do not receive them kindly and treat them well, I will go to a strange land and die there."

Fauea also possessed such soundness of judgment and fluency of speech as would rivet the attention of listening multitudes for hours together and always secure him the victory in a dispute. After reaching his home he and his wife were constantly engaged in describing the triumphs of the gospel at Tongatabu, where Tupou, the greatest chief in the island, had embraced it, and at the Hapai Islands, where all the people had become Christians.

Facts so well attested and so forcibly described had immense weight with the natives. Of this we had an interesting proof. When they were told by Fauea that those who had embraced this religion could communicate their thoughts to one another at a distance and while residing even at a remote island, they flocked to the teachers' houses to learn this mysterious art, many of them coming eight or ten miles each day to be taught their letters.

We considered that Fauea's wife possessed more principle than her husband, who was an ambitious and aspiring man and evidently promoted our designs chiefly on account of the temporal advantages which would result from the introduction of Christianity among his people. He had also penetration enough to see that his family would be raised in the estimation of his countrymen by forming an intimacy with English chiefs, and that his own name would be transmitted to posterity as the person who conducted the missionaries to their islands. But, whatever might have been his motives and his character, his zealous and unceasing endeavors eminently forwarded

our designs. All these circumstances considered, we cannot but conclude that in first going to Tongatabu we were led by an unerring Hand, and that our meeting unexpectedly with such an efficient assistant as Fauea was a remarkable and interesting intimation of Providence that the set time for God to accomplish his purposes of mercy to the Samoa Islanders was come.

There are two little words in our language which I always admired—"try" and "trust." Until you try you know not what you can or cannot effect; and if you make your trials in the exercise of trust in God, mountains of imaginary difficulties will vanish as you approach them and facilities which you never anticipated will be afforded.

CHAPTER XXI.

LEAVING the Samoa group, we directed our course to Savage Island, for the purpose of landing the two young men whom we had taken away, and who, though now reconciled to us, were exceedingly anxious to return. Very favorable inpressions had been made on one of them, but the other resisted every effort to instruct him. Much to our discomfort, we were so baffled by calms and light winds that we were a fortnight in sailing three hundred miles. In consequence of this unexpected detention our provisions and water began to run short, and, having to perform a voyage of eighteen hundred miles against the prevailing wind, we were compelled to take advantage of a favorable breeze which sprang up, and to abandon our intention of visiting Savage Island.

The two youths were a little disappointed at not being conveyed home; but when I informed them that by accompanying us to Raiatea they would receive some valuable presents, they readily acceded to our proposal.

A few months after our return home the Messenger of Peace was engaged to convey Mr. and Mrs. Crook and family to New South Wales, and the two youths were committed to their care and by them safely landed on the shores of their own benighted island. As I had no opportunity of visiting them again previous to my embarkation for England, I am not aware of the effect their visit produced upon their savage countrymen.

Hoping that our favorable wind would continue, we steered for Rarotonga, which we happily reached in seven days, having sailed in that time a distance of eight hundred miles due east—an extraordinary occurrence in those latitudes, where the trade-wind, with few variations, prevails from the eastward. On arriving off Arorangi, the settlement of which Papeiha had the charge, we passed close to the shore, and were truly glad to perceive, from the multitude assembled on the sandy beach to greet us as we passed, that "the plague was stayed." The neat white cottages that peeped at us through the banana and other trees as we glided along, together with the spacious chapel in the centre of the settlement, presented a most delightful and animated scene. Passing swiftly on, about four o'clock in the afternoon we reached Avarua, where we came safely to anchor, and on landing were met by my excellent brother Mr. Buzacott, by the king and by a multitude of people, who, with joy beaming on their countenances, were waiting to welcome us to their shores. On inquiry about that terrible disease which was raging with such awful fatality when we last visited them, they replied, "Oh, you carried it away with you, for we began to recover immediately after your visit, and Rarotonga is again Rarotonga;" and then they leaped about and shouted for joy. I was truly glad to find that they were busily employed in subduing the weeds and in restoring their island again to its previous beautiful order. Makea and the people generally were inexpressibly delighted at hearing that I had found Manuka—the island, it will be recollected, from which, according to their tradition, came the great and mighty Karika, the progenitor of the present Makea family. We spent two or three such happy

days with our brethren and their kind people that the toils and dangers of our voyage were entirely forgotten. A few interesting incidents also occurred, which I shall briefly notice.

In passing from Avarua to Ngatangiia our old friend Buteve, the cripple, seated himself on his stone chair by the wayside, and on seeing us approach he crawled upon his knees into the middle of the path and talked in lively terms of the goodness of God in "stilling the raging tempest." He informed us that on one occasion, when an armed party were passing by, he crawled out and, placing himself in their front, said to them, "Friends, why do you desire war in the peaceful reign of Jesus the Son of God? Had we not enough of that when we were Satanees? Return to your habitations and cease by your turbulent spirits to disturb the peace and comfort which the gospel has introduced amongst us. Instead of listening to me," said Buteve, "they called me names and brandished their spears. I told them that they might spear me, but that they could not spear God, who could conquer them when he pleased; and this," added the cripple, "he has now most effectually done. Our own wickedness brought this terrible judgment upon us, but, having repented of our folly, God has heard our prayers, rebuked the disease, and Rarotonga is again Rarotonga."

Having received a pressing request from Papeiha the teacher, and Tinomana the chief, to visit their station, although anxious to return home, we felt that it would be unkind not to gratify them, and certainly we were well repaid for the sacrifice. The site of this newly-formed settlement was an extensive plot of flat land stretching from the sea to the mountains. The houses

stood several hundred yards from the beach, and were protected from the glare of the sea by the rich foliage of rows of large Barringtonia and other trees which girt the shore. The settlement was about a mile in length and perfectly straight, with a wide road down the middle, on either side of which were rows of the tufted-top *ti* trees, whose delicate and beautiful blossoms, hanging beneath their plume-crested tops, afforded an agreeable shade and rendered the walk delightful. The cottages of the natives were built in regular lines, about fifty yards from the border of this broad pathway, and about the same distance from each other. The chapel and the schoolhouse stand in the centre of the settlement, and by their prominence, in both size and situation, the natives would appear to express the high value they attach to the means of religious instruction. Every house has doors and Venetian windows, which are painted partly with lampblack procured from the candle-nut, and partly with red ochre and other preparations. The contrast between these and the snowy whiteness of the coral-lime gives the whole a chaste and animated appearance, and, as the houses are all new and of nearly equal dimensions, the settlement possesses a uniformity which is seldom found among the South Sea islanders. The portion of ground between the pathway and the house is either tastefully laid out and planted as a garden or strewed with black and white pebbles, which gives to the whole an air of neatness and respectability creditable alike to their ingenuity and to their industry.

Having spent a day most delightfully with these kind-hearted people, we returned to Avarua, and took our departure, rejoicing that the wind had permitted us to

call at Rarotonga and witness the pleasing contrast between the sickness, death and dejection which prevailed when last we visited the island and the health, prosperity and happiness by which they had been succeeded.

As the wind continued fair, we called at Mangaia and Rurutu.* At the latter island we were informed that Puna, the teacher, with his wife and family and several natives, had left for Raiatea six months before in a large boat which he had built for the purpose, but, as they had not reached it prior to our sailing, we concluded that they were lost at sea. We were gratified to find that ever since their teachers left them this interesting people had continued to observe all their religious services, and that Auura, the chief, officiated as minister; and it was a delightful proof of their religious principle that, although without a guide, they had also kept up their missionary prayer-meetings and anniversaries. During the previous year they had contributed seven hundred and fifty bamboos of cocoanut-oil to the society. While here we several times preached to the people, many of whom we baptized, with their households. They were unanimous in their request that I would bring them another teacher,

* I have not spoken of any of my visits to Rimatara, a beautiful little island about seventy miles west of Rurutu. We first heard of it from Auura, and, Christianity being established at Rurutu, we succeeded in imparting the same blessings to the inhabitants of Rimatara. My esteemed colleagues Messrs. Threlkeld and Orsmond were the first Europeans who visited it. As Mr. Threlkeld has been most grossly libeled and misrepresented in New South Wales, I feel much pleasure in stating that he was my coadjutor for seven years, and, from the intimate intercourse which subsisted between us, I can confidently assert that a more worthy and devoted missionary no society ever had, and a man of more inflexible integrity and honorable principle is rarely to be met with.

with a pious and intelligent wife, saying that one-handed people were very good, but that two-handed people were much better; and I regretted exceedingly that I was not able to send them one before I left the islands.

Leaving Rurutu, we reached Tahiti, a distance of three hundred and fifty miles, in forty-eight hours. It is worthy of special notice that after the fair wind sprang up, two hundred miles west of Savage Island, we sailed, in the short space of fifteen days, a distance of about seventeen or eighteen hundred miles to the eastward—an instance perhaps unparalleled in the history of tropical navigation. On arriving at Tahiti we were cordially welcomed by our brethren, who, having heard of numerous shipwrecks since we sailed, had entertained serious apprehensions on our account. Their fears, however, were now removed, and they were delighted to hear of the success of our enterprise.

As soon as our friends at Aimeo heard of our being at Tahiti we received from Mr. Orsmond's station the following letter:

"AFAREAITU, September 2, 1830.

"DEAR FRIENDS WILLIAMU AND MITI PAPU:* May the blessing of the true God attend you, and of Jesus Christ our Saviour! By the goodness of our Father we have the prospect of meeting again. God has led you out of heathen islands and brought you back in safety. His goodness never fails. This is a little speech to you two in which all the brethren of Afareaitu unite. Inform us about the islands where you have left our two brethren, Hatai and Faaruea. May all our hearts be one in extending the knowledge

* Messrs. Williams and Barff.

of the good name of Jesus! We rejoice that the deep has not swallowed you up, as it has done some others, and that you have not been ill-treated by people in the lands of darkness, as others have been. The power of God has preserved you. Let us be more diligent than ever, brethren, in endeavoring to dispel the darkness from heathen lands; let them see the bright light. May the powerful hand of God soon pluck up every poisonous plant of heathenism, that our prayer may be speedily realized, 'Thy kingdom come'!

"This is our little request: come and make known to us fully all the particulars of your journey, that our hearts may be made *warm*. We wish to see your faces; but if you cannot come, write to us as much you can. That is all we have to say. May great blessing attend you two, through Jesus Christ!

"THE BRETHREN AT AFAREAITU."

Desirous of gratifying these friends, we went over to Aimeo and spent a most delightful afternoon and evening with them. After Mr. Barff and myself had stated the interesting particulars of our voyage at a meeting convened for the purpose, Vara, the venerable chief of the station, arose and said that, although he was generally dumb, he was now compelled to speak, for his heart was warmed within him, and he lamented exceedingly that he was not a young man, to go on such an errand of mercy. He thought he was never more delighted than during the time he was listening to our statements, and then, addressing himself to us and his beloved missionary, Mr. Orsmond, he added,

"Do not despise these islands because their inhabit-

ants are not so numerous as those of the Navigators' and other groups, but take great care of these churches, and let them supply brethren to bear the news of salvation to more populous lands."

This was almost the last meeting that Vara ever attended, for he was then suffering under the illness by which, soon after, he was called to his rest.

This chief was a delightful instance of the power of the gospel. In the time of their ignorance he was a procurer of human sacrifices, and on one occasion Pomare sent to him an order to obtain one immediately. Vara was rather at a loss to satisfy this imperious demand, and on going in search of a victim his own little brother followed him at a distance and cried after him. As soon as he saw him he turned round and struck his head with a stone, killed him, and, having put him into a large basket made of cocoanut-leaves, sent him to Pomare. When his mother bewailed the death of her child and charged him with cruelty for killing his brother, he abused her, and said,

"Is not the favor of the gods, the pleasure of the king and the security of our possessions worth more than that little fool of a brother? Better lose him than the government of our district."

How affectingly correct is the scriptural representation of a man in a heathen state, "without natural affection, implacable, unmerciful"!

Another office held by Vara was to rally dispirited warriors, and many a night has he walked from house to house to rouse the savage spirit of the people by assuring them, on the authority of a pretended communication from some god, of their success in an approaching battle.

But this implacable and unmerciful heathen became a humble and devoted Christian, and to the day of his death he adorned his profession. He received Christian baptism from the hands of our venerable and highly-esteemed brother-missionary, Mr. Henry, but was for many years a member of the church under the care of Mr. Orsmond. Vara's eyes being bad, he could not learn to read, but, having been in the habit of treasuring in his memory passages of Scripture, he had obtained a correct and extensive knowledge of the great and essential doctrines of the gospel. He was visited many times in his dying moments by Mr. Orsmond, whose account of his death I will here subjoin:

"On seeing that his end was fast approaching, I said to him, 'Are you sorry that you cast away your lying gods, by which you used to gain so much property?' He was aroused from his lethargy, and, with tears of pleasure sparkling in his eyes, he exclaimed, 'Oh no, no, no! What! Can I be sorry for casting away death for life? Jesus is my rock, the fortification in which my soul takes shelter.'

"I said, 'Tell me on what you found your hopes of future blessedness.' He replied, 'I have been very wicked, but a great King from the other side of the skies sent his ambassadors with terms of peace. We could not tell for many years what these ambassadors wanted. At length Providence obtained a victory and invited all his subjects to come and take refuge under the wing of Jesus, and I was one of the first to do so. The blood of Jesus is my foundation. I grieve that all my children do not love him. Had they known the misery we endured in the reign of the devil, they

would gladly take the gospel in exchange for their follies. Jesus is the best King; he gives a pillow without thorns.'

"A little time after, I asked him if he was afraid to die, when with almost youthful energy he replied, 'No, no! The canoe is in the sea, the sails are spread, she is ready for the gale. I have a good Pilot to guide me and a good haven to receive me. My outside man and my inside man differ. Let the one rot till the trump shall sound, but let my soul wing her way to the throne of Jesus.' Will he not through eternity sing hallelujahs to God and the Lamb because of the South Sea mission?"

After having remained a Sabbath with our beloved friends Mr. and Mrs. Simpson we sailed for Huahine, where Mrs. Williams and Mrs. Platt were spending a few days with Mrs. Barff, anxiously waiting our arrival. It is superfluous to add that this was a joyous meeting. Safe and happy ourselves, our joy was complete when we found our wives and families in health and our stations in prosperity. Thus terminated this important voyage, the blessed results of which will, I believe, be as valuable as the soul and as enduring as eternity.

On arriving at Raiatea a scene not very dissimilar to that I have just described came under my immediate observation. In my own church was an old blind warrior called Me. He had been the terror of all the inhabitants of Raiatea and the neighboring islands, but in the last battle which was fought before Christianity was embraced he received a blow which destroyed his sight.

A few years after my settlement at Raiatea, Me was brought under the influence of the gospel; and when our church was formed he was among the first members ad-

mitted. His diligence in attending the house of God was remarkable; he was guided thither by some kind friend, who would take one end of his stick while he held the other. The most respectable females in the settlement thought this no disgrace, and I have frequently seen principal chiefs and the king himself leading Me in this way to chapel. Although blind, he attended our adult schools at six o'clock in the morning, and by repeating and carefully treasuring up what kind friends read to him he obtained a great familiarity with the truths of the New Testament. And here I may observe that the natives generally are exceedingly kind to blind and aged people in reading to them portions of Scripture which they are desirous of retaining, and I do not know a more interesting scene than is presented at times in our adult schools. Here you will see a pious female surrounded by three or four of her own sex decrepit with age, to whom she is reading and explaining some important passages in the word of God; there you may observe a principal chief or his wife engaged in the same way. In one place you would find a little boy, in another an interesting little girl, seated among old warriors, and either teaching them the alphabet, instructing them in spelling or reading over some portions of Scripture.

On the first Sabbath after my return I missed old Me, and, not receiving from him the hearty shake of congratulation to which I was accustomed, I inquired of the deacons where he was, when they informed me that he was exceedingly ill and not expected to recover. I determined, therefore, to visit him immediately. On reaching the place of his residence I found him lying in a lit-

tle hut detached from the dwelling-house, and on entering it I addressed him by saying,

"Me, I am sorry to find you so ill."

Recognizing my voice, Me exclaimed,

"Is it you? Do I really hear your voice again before I die? I shall die happy now. I was afraid I should have died before your return."

My first inquiry related to the manner in which he was supplied with food, for in their heathen state, as soon as old and infirm persons became a burden to their friends, they were put to death in the most barbarous manner. Under the pretence of carrying the victim of their cruelty to a stream of water to bathe, his relations would hurl him into a hole previously dug for the purpose, and would then throw a heap of stones upon his body. Even for a considerable time after Christianity was embraced we found it necessary, when visiting the sick and the afflicted, to make strict inquiry as to the attention they were receiving.

In reply to my question, Me stated that at times he suffered much from hunger. I said,

"How so? You have your own plantations;" for, although blind, he was diligent in the cultivation of sweet potatoes and bananas.

"Yes," he said, "but as soon as I was taken ill the people with whom I lived seized my ground, and I am at times exceedingly in want."

I asked him why he had not complained to the chief or to some of the Christian brethren who visited him, and his affecting reply was,

"I feared lest the people should call me a talebearer and speak evil of my religion, and I thought I would

rather suffer hunger or death than give them occasion to do so."

I then inquired what brethren visited him in his affliction to read and pray with him. Naming several, he added,

"They do not come so often as I could wish, yet I am not lonely, for I have frequent visits from God. God and I were talking when you came in."

"Well," I said, "and what were you talking about?"

"I was praying to depart and to be with Christ, which is far better," was his reply.

Having intimated that I feared his sickness would terminate in death, I wished him to tell me what he thought of himself in the sight of God and what was the foundation of his hope.

"Oh," he replied, "I have been in great trouble this morning, but I am happy now. I saw an immense mountain with precipitous sides, up which I endeavored to climb; but when I had attained a considerable height, I lost my hold and fell to the bottom. Exhausted with perplexity and fatigue, I went to a distance and sat down to weep, and while weeping I saw a drop of blood fall upon that mountain, and in a moment it was dissolved."

Wishing to obtain his own ideas of what had been presented to his imagination, I said,

"This was certainly a strange sight; what construction do you put upon it?"

After expressing his surprise that I should be at a loss for the interpretation, he exclaimed,

"The mountain was my sins, and the drop which fell upon it was one drop of the precious blood of Jesus, by which the mountain of my guilt must be melted away."

I expressed my satisfaction at finding he had such an idea of the magnitude of his guilt and such exalted views of the efficacy of the Saviour's blood, and that, although the eyes of his body were blind, he could with the "eye of his heart" see such a glorious sight. He then went on to state that the various sermons he had heard were now his companions in solitude and the source of his comfort in affliction. On saying, at the close of the interview, that I would go home and prepare some medicine for him which might afford him ease, he replied,

"I will drink it because you say I must, but I shall not pray to be restored to health again, for my desire is to depart and be with Christ, which is far better than to remain longer in this sinful world."

In my subsequent visits I always found him happy and cheerful, longing to depart and be with Christ. This was constantly the burden of his prayer. I was with him when he breathed his last. During this interview he quoted many precious passages of Scripture, and, having exclaimed with energy, "O Death, where is thy sting?" his voice faltered, his eyes became fixed, his hands dropped and his spirit departed to be with that Saviour one drop of whose blood had melted away the mountain of guilt.

Thus died poor old Me, the blind warrior of Raiatea. I retired from the overwhelming and interesting scene, praying, as I went, that my end might be like his.

CHAPTER XXII.

THE following year, 1831, spent at my own station, was one of distress and anxiety; but, as the details would fill a volume, I must content myself with a bare notice of the leading events of that period.

Fenuapeho, the chief of the neighboring island, having been lost at sea, the government devolved upon Tapoa, the grandson of a terrible warrior of that name, an inveterate enemy of Christianity, the circumstances of whose death, which occurred at a critical period, I have previously narrated. On his attaining the sovereignty the exiles from all the islands, together with the disaffected and a few restless-spirited old warriors, rallied round this young chieftain, intoxicated him with ideas of his greatness and represented to him that by a desperate effort he might depose the reigning family, make himself chief of all the Leeward Islands and be as renowned as his grandfather. Every effort was made that kindness could suggest or ingenuity devise to induce him and his followers to desist from their obstinate and ruinous course, but in vain, and a collision between the parties appeared inevitable. The anxiety and agitation occasioned by these distressing circumstances so preyed upon the mind of our chief, Tamatoa, who was already enfeebled by age, that they accelerated his death.

There were some circumstances in the life of this

celebrated chieftain which, although a digression, may be introduced here with propriety. He was the patriarch of royalty in the Society Islands, his eldest daughter having the government of Huahine and his granddaughter being the present queen of Tahiti. He was a remarkably fine man, being six feet eleven inches in height. Respecting his Christian consistency different opinions have been expressed, but, for my own part, I confidently hope that he was a subject of divine grace. I will, however, relate a few particulars of his history, and leave the reader to draw his own conclusion. In his heathen state he was worshiped as a god, and to him the eye of the human victim was presented before the body was carried to the marae. When visited by the deputation, Mr. Bennet requested me to ask him which of all the crimes he had committed lay heaviest upon his mind, and after some hesitation he replied, "That of allowing myself to be worshiped as a god, when I knew that I was but a man." Before he was brought under the influence of the gospel he was much addicted to the use of the intoxicating juice of the kava-root, which appears to produce a narcotic effect so peculiar that the slightest noise is exceedingly distracting to persons under its influence. Immediately upon its being known that the king had been drinking, the women ceased to beat their cloth and all sounds in the immediate vicinity were to be hushed. Children also were carefully removed from the premises, lest he should be annoyed in the slumbering fit which had been induced by the stupefying draught. It appears that he was exceedingly desperate while in a state of intoxication, and that on the slightest disturbance he would seize a club, spear, or any other weapon, rush

out of the house, and wreak his vengeance on friend or foe, man, woman or child, whom he might happen to meet. In this way several persons had fallen victims to his ferocity. On such occasions his look and manner must indeed have been terrible. The flashing fury of his eyes, the curl of his thick lip, the lowering aspect of his brow, together with the growling tone of his voice and the violent gestures of his Herculean frame, were calculated to strike the stoutest heart with terror. Once, when thus aroused, he rushed out of his dwelling, and, not being able to find a weapon, he struck an unoffending person such a violent blow with his fist that he knocked out his eye and mutilated his own hand so much that he lost, in consequence, the first and second bones of his forefinger. After ardent spirits were introduced by vessels from England and America he became exceedingly addicted to this new method of intoxication, and when under their influence was equally violent and terrible. Thus he continued until he embraced the gospel, but then he made a solemn vow to Jehovah that he would never again, to the day of his death, taste either the one or the other. I knew him intimately for fifteen years, and I am convinced that he most sacredly kept his vow. The effect of his example upon the people was exceedingly beneficial, for while the stations of my brethren were suffering severely from this poison of the soul, as well as of the body, we were entirely free from it, and during the above-mentioned period of fifteen years I saw but one or two persons in a state of intoxication. Tamatoa was constant in his attendance at our adult school, and at six o'clock in the morning he always took his seat on my right hand, read his verse in rotation with others of

the class and evinced great pleasure when his answers to my questions upon it afforded me satisfaction. At the catechetical exercises, the prayer-meetings and the more public ordinances of God's house his seat was always occupied. He certainly delighted in receiving Christian instruction, and invariably encouraged whatever was calculated to promote the civil and religious improvement of his people. I visited him frequently in his last illness, and found his views of the way of salvation clear and distinct and his spirit resting on Christ alone. Just before he expired he exhorted his son, who was to succeed him, his daughter and the chiefs assembled on the mournful occasion, to be firm in their attachment to the gospel, to maintain the laws and to be kind to their missionary. Extending his withered arms to me, he exclaimed, "My dear friend, how long we have labored together in this good cause! Nothing has ever separated us; now death is doing what nothing else has done; but 'who shall separate us from the love of Christ?'" Thus died Tamatoa, once the terror of his subjects, the murderer of his people, a despotic tyrant and a most bigoted idolater. With such facts as these before us, illustrating the moral power and the transforming influence of the gospel, what reflecting or benevolent individual can be indifferent to its propagation?

The death of Tamatoa, instead of producing a favorable impression upon the minds of the opposite party, strengthened their determination to persist in their unreasonable demands, and for months I was racked with anxiety to ascertain the path of duty. I wished much to remain at Raiatea until these differences had been adjusted, but other circumstances rendered this impossible. My

brethren Pitman and Buzacott had agreed to translate the New Testament, with me, into the Rarotonga dialect, and, as each had accomplished his portion, it was necessary that we should spend a few months together in revising and perfecting the whole prior to my embarkation for England. The time, also, for visiting the out-stations, especially the Navigators' Islands, had arrived, and, as the period of Mrs. Williams's confinement was approaching and she had lost so many children at Raiatea, she hoped by a change of place and scene to be spared the distress of consigning a seventh sweet babe to a premature grave. The vessel also required considerable repairs, and, as the stores sent by the kind friends in England had arrived, I was supplied with every article to complete her outfit. For these reasons, on the 21st of September, 1831, we again sailed for Rarotonga. We reached it in safety after a pleasant voyage of six or seven days, and found the mission family in good health, but much in want of the supplies we were conveying to them.

The improvements effected by the people's diligence since our former visit were so many and interesting that the settlement at Avarua surpassed in order and neatness any other of our missionary stations. A new chapel had been erected, of considerable elevation and superior construction, having at each end porticoes which were approached by flights of steps of hewn coral. The schoolhouse, which was about a hundred feet in length, stood by its side, and both it and the chapel were encircled by a neat stone wall. In front and at equal distances some *toa*, or casuarina, trees reared their stately heads, through the graceful foliage of which the snow-white buildings presented themselves, and at the back were two houses

larger than the generality of those which composed the settlement, surrounded, also, with stone walls and having spacious gardens in front. These were the dwellings of the chief and the missionary. The pathways through the gardens to the houses were strewed with white coral and black pebbles, and one was shaded from the piercing rays of the sun by the *ti* trees and the bananas planted on either side. Stretching away to the right and left for at least a mile in each direction we saw the neat white cottages of the natives, built on the same plan as those of the chief and the missionary, but on a smaller scale. Through the middle of the settlement ran a wide pathway, on either side of which stood the native dwellings; these, with their windows and doors neatly painted and with front gardens tastily laid out and well stocked with flowers and shrubs, gave to the whole scene an air of comfort and respectability.

Having to address the people, I took for my text Psalm cxxvi. 3: "The Lord hath done great things for us, whereof we are glad." The congregation was very large, and Papeiha, Tinomana and many of the people of their station had come to welcome us. We were gratified at perceiving that the interior of the chapel corresponded with its exterior and was fitted up more in the English style than any hitherto erected. It had galleries all round supported by pillars very neatly turned. It was also pewed throughout, and the pulpit was richly ornamented. It was capable of accommodating two thousand people, and though, on close inspection, the workmanship appeared rather rough, it did credit to the ingenuity of Mr. Buzacott, who designed the plan and superintended the erection, as well as to the diligence of

the people by whom it was built. Makea was exceedingly liberal, for he had between two and three hundred pigs baked to entertain his friends and the people at the opening, besides those which he had given to the workmen during its erection.

After consulting with my brethren, I determined, in company with Mr. Buzacott and Makea, to visit the neighboring islands before we commenced either the revision of the translations or the repairs of the vessel. Having performed this voyage, the particulars of which will be found in the accounts already given of the islands of Aitutaki, Mangaia, Atiu and Mauke, we prepared to haul the vessel on shore and commence the intended repairs and alterations, which were to lengthen her six feet and give her a new stern, and after having examined the harbors we selected Makea's station for the purpose.

As we attended assiduously to this work on one part of the day and to the translations during the remainder, we proceeded rapidly and successfully for the first fortnight, when new troubles arose. At a meeting of the chiefs and people—whether convened by accident or by design we could not ascertain—a proposition was made and carried to revive several of their heathen customs, and immediately after the barbarous practice of tatooing commenced in all directions, and numbers were seen parading the settlement decorated in the heathen trappings which they had abandoned for several years. The effects of these unwise and unholy measures were felt in the schools, from which many of the promising young people of both sexes were unhappily drawn aside. At Mr. Pitman's station two young chiefs who had been

particularly useful, and of whom he entertained pleasing hopes, publicly declared their determination to adopt the former customs, and in order to induce others to join them they used some insolent expressions to their missionary. Many devoted young persons immediately stood up in Mr. Pitman's defence and declared that they would remain steadfast in their attachment to him and continue to receive his instructions. Upon these the two young chiefs and their party poured a torrent of the bitterest sarcasm, and thus attempted to shame them out of their decision. These transactions were entirely new at Rarotonga, and for a time caused much perplexity and pain. The missionaries, however, thought it wise to allow the people to take their own course, concluding that these young chiefs must have powerful supporters or they would not have had the temerity to act as they did.

Intending to spend the Sabbath with Mr. Pitman, Mrs. Williams and myself went to Ngatangiia on the Friday, when our friends gave us a full account of their difficulties. I was truly thankful that I was there at the time to sympathize with my brethren and assist them in their troubles.

On the Sabbath morning I took for my text the thirtieth and thirty-first verses of the seventeenth chapter of the Acts of the Apostles, and, adapting my discourse to existing circumstances, preached one of the most spirit-stirring discourses I could compose, in which I endeavored to convince the people that their practices were attended with peculiar aggravations, and that God would not now, as in the days of their ignorance, wink at such wickedness. A very powerful impression was produced, and early the following morning was convened a meeting

which Mr. Pitman and myself were invited to attend, when both Pa and Kainuku declared that the revival of the evil practices did not originate with them. The former expressed his abhorrence of the evil, his unabated attachment to both his missionary and to Christianity and his grief on account of the manner in which his son had acted toward Mr. Pitman. Tupe, the judge, spoke next, and gave a most interesting account of himself from the time at which he became a Christian. He stated that he was one of the last to receive the gospel and had held out against it longer than any other chief on the island, but that from the moment he became convinced of its truth he embraced it and had determined to understand its principles and, as far as possible, act up to its precepts. He further observed that at an early period after his conversion he was invested with an office by the native missionaries, and since the establishment of law he had been selected by his brother-chiefs as principal judge, but that, having endeavored, in the discharge of his public duties, fearless of consequences, to act conscientiously and impartially, he had been maligned and suspected, had suffered the destruction of his property and twice had his house burnt down. He concluded his powerful and pathetic address by saying that while he held the office of judge nothing should deter him from an impartial discharge of its duties. As Mr. Pitman did not like to interfere, I addressed the meeting, after which we left them to adopt their own measures. They then passed a unanimous resolution to send a message to request Makea to prohibit the heathen customs. A few days after this the chief's son came and expressed to Mr. Pitman his deep sorrow at having been so led away, and

his companion in delinquency addressed to him a sensible and penitential letter to the same effect. Thus, at Ngatangiia, the torrent which threatened to inundate the island with wickedness was stemmed.

At Arorangi the pious and excellent chief Tinomana would not listen for a moment to the proposal to resuscitate any relic of heathenism, and by his decided opposition he at once put a stop to all further disturbance and perplexity. Makea and his party, however, did not agree to the request of Pa and his brother-chiefs, and the evil-disposed persons at his station were allowed to follow their own inclinations. About a fortnight after this God was pleased to teach them terrible things in righteousness by visiting their garden-island with a most furious and devastating hurricane, the effects of which were long felt, and the remembrance of it will be transmitted to posterity.

We were spending a few days with Mr. Pitman, revising our translations, when, early on Saturday morning, 21st December, I received a note from Mr. Buzacott informing me that a very heavy sea was rolling into the harbor, and that, although there was no immediate danger, yet if it increased—of which there was every probability—the vessel must sustain injury. I set off immediately for Avarua, and on my arrival was alarmed and distressed at the threatening appearance of the atmosphere and the agitated state of the ocean. I instantly employed a number of natives to carry stones and to raise a kind of breakwater around the vessel. One end of the chain-cable was then fastened to the ship and the other attached to the main post of our large schoolhouse, which stood upon a bank, ten feet high, about forty or fifty

yards from the sea, and, having removed all the timber and ship's stores to what we supposed a place of safety and taken every precaution to secure my ship and property from the destructive effects of the coming tempest, I returned to Ngatangiia fatigued and distressed. As I was leaving Avarua, I turned round to take, as I feared, a last look at the little vessel, when I saw a heavy sea roll in and lift her several feet; she, however, fell very gently to her place again. The next day was the Sabbath, and it was one of gloom and distress. The wind blew most furiously, and the rain descended in torrents from morning until night. We held, however, our religious services as usual. Toward evening the storm increased; trees were rent and houses began to fall. Among the latter was a large shed formerly used as a temporary schoolhouse, which buried my best boat in its ruins. We had waited with great anxiety during the day to hear from Mr. Buzacott, and, as no information had arrived, we entertained a hope that the sea had subsided. But, instead of this, about nine o'clock a note came to apprise me that it had risen to a most alarming height, that the vessel had been thumping on the stones the whole of the day, and that at six o'clock the roof that covered her was blown down and washed away. To complete the evil tidings, the messenger told us that the sea had gone over the bank and reached the schoolhouse, which contained the rigging, copper and stores of our vessel, and that if it continued to increase the whole settlement would be endangered.

As the distance was eight miles, the night terrifically dark and dismal and the rain pouring down like a deluge, I determined to wait till the morning. We spent a

sleepless night, during which the howling of the tempest, the hollow roar of the billows as they burst upon the reef, the shouting of the natives, the falling of the houses, together with the writhing and creaking of our own dwelling under the violence of the storm, were sufficient not merely to deprive us of sleep, but to strike terror into the stoutest heart.

Before daylight on the Monday morning I set off for Avarua, and in order to avoid walking knee-deep in water nearly all the way, and to escape the falling limbs of trees which were being torn with violence from their trunks, I attempted to take the seaside path; but the wind and the rain were so furious that I found it impossible to make any progress. I was therefore obliged to take the inland road, and by watching my opportunity and running between the falling trees I escaped without injury. When about halfway, I was met by some of my own workmen, who were coming to inform me of the fearful devastation going on at the settlement.

"The sea," they said, "had risen to a great height, and had swept away the storehouse and all its contents; the vessel was driven in against the bank, upon which she was lifted with every wave, and fell off again when it receded."

After a trying walk, thoroughly drenched, cold and exhausted, I reached the settlement, which presented a scene of fearful desolation the very sight of which filled me with dismay. I supposed, indeed, that much damage had been done, but I little expected to behold the beautiful settlement, with its luxuriant groves, its broad pathways and its neat white cottages, one mass of ruins among which scarcely a house or a tree was standing. The

poor women were running about with their children, wildly looking for a place of safety, and the men were dragging their little property from beneath the ruins of their prostrate houses. The screams of the former and the shouts of the latter, together with the roaring sea, the pelting rain, the howling wind, the falling trees and the infuriated appearance of the atmosphere, presented a spectacle the most sublime and terrible, which made us stand and tremble and adore. On reaching the chapel I was rejoiced to see it standing, but as we were passing a resistless gust burst in the east end and proved the premonitory signal of its destruction. The new schoolhouse was lying in ruins by its side. Mr. Buzacott's excellent dwelling, which stood upon a stone foundation, was rent and unroofed; the inmates had fled, and the few natives who could attend were busily employed in removing the goods to a place of safety.

Shortly after my arrival a heavy sea burst in with devastating vengeance and tore away the foundation of the chapel, which fell with a frightful crash. The same mighty wave rolled on in its destructive course till it dashed against Mr. Buzacott's house, already mutilated with the storm, and laid it prostrate with the ground. The chief's wife came and conducted Mrs. Buzacott to her habitation, which was then standing, but shortly after they had reached it the sea began to dash against it and the wind tore off the roof; so that our poor fugitive sister and her three little children were obliged to take refuge in the mountains. Accompanied by two or three faithful females, among whom was the chief's wife, they waded nearly a mile through water which in some places was several feet deep. On reaching the side of the hill

where they expected temporary shelter, they had the severe mortification of finding that a huge tree had fallen upon it and crushed it. Again they pursued their watery way in search of a covert from the storm, and at length reached a hut which was crowded with women and children who had taken refuge in it. They were, however, gladly welcomed, and every possible assistance was rendered to alleviate their distress.

Mr. Buzacott and myself had retired to a small house belonging to his servants, which we had endeavored to secure with ropes, and into which all our books and property had been conveyed. One wave, however, dashed against it; we therefore sent a box or two of books and clothes to the mountains, and waited with trembling anxiety to know what would become of us. The rain was still descending in deluging torrents; the thunder, deep and loud, rolled and pealed through the heavens, and the whole island trembled to its very centre as the infuriated billows burst upon its shores. The crisis had arrived: this was the hour of our greatest anxiety; but "man's extremity is God's opportunity," for the wind shifted suddenly a few points to the west, which was a signal to the sea to cease its ravages and retire within its wonted limits; the storm was hushed, the lowering clouds began to disperse, and the sun smiled upon us from above and told us that "God had not forgotten to be gracious."

As soon as possible I sent to obtain some information respecting my poor vessel, expecting that she had been shivered into a thousand pieces, but, to our astonishment, the messenger returned with the intelligence that, although the bank, the schoolhouse and the vessel were all

washed away together, the latter had been carried over a swamp and lodged amongst a large grove of chestnut trees several hundred yards inland, and yet appeared to have sustained no injury whatever. As soon as practicable I went myself, and was truly gratified at finding that the report was correct.

On arriving at Ngatangiia I found the scene of desolation almost as terrific as that at Avarua. Mr. Pitman's house, although standing, was unroofed and severely shattered, and Mrs. Williams, with Mr. and Mrs. Pitman, had taken refuge in a small new cottage belonging to Pa, the principal chief, which was now almost the only dwelling in the whole settlement. I learned that Mrs. Williams had had the narrowest possible escape from a horrible death, for, shortly after I left, Mrs. Pitman, who was sleeping in the next room, perceiving the roof of the house writhe under the pressure of the tempest, urged her to get up immediately, and she had no sooner risen from the bed than a violent gust of wind burst in the end of the dwelling, which fell with a crash upon the very spot on which she was lying two minutes before. Wrapping themselves in blankets, they rushed out of the falling house and stood in an open space, while natives were sent to seek for a hut or a cottage where they might find shelter. At length a messenger came running to inform them that Pa's house was standing and the way to it tolerably free. On their arrival the chief showed them every attention, but even here they were kept in great terror by a stately cocoanut tree which was bowing and bending over their heads.

In the evening we had time to collect our thoughts and to reflect upon our situation. The chapels, school-

houses, mission-houses and nearly all the dwellings of the natives were leveled to the ground. Our property was scattered by the winds and the waves among a people who were formerly the most pilfering of any with whom we were acquainted, and many of whom still retained this propensity. Every particle of food in the island was destroyed. Scarcely a banana plantain tree was left, either on the plains, in the valleys or upon the mountains; hundreds of thousands of them on the preceding day covered and adorned the land with their foliage and fruit. Thousands of the stately breadfruit, together with immense chestnut and other huge trees that had withstood the storms of ages, were laid prostrate on the ground and thrown upon one another in the wildest confusion.

At the close of this memorable day, the 23d of December, 1831, we united at the footstool of divine mercy to express our gratitude to God for having preserved us amidst such imminent peril, and for having stilled the raging of the storm. We then spread our mats upon the ground, which was covered with a thick layer of dried grass, and, stretching our weary limbs, we enjoyed a few hours of sound and refreshing sleep.

Early the following day we commenced repairing Mr. Pitman's house, which we strengthened with tie-beams and braces, and as soon as it was habitable Mr. Pitman sent to Avarua to offer our houseless brother and family an asylum, which they gladly accepted.

CHAPTER XXIII.

ANXIOUS to know something satisfactory about my poor ship, on the Friday following I went to Avarua, and was both astonished and rejoiced at finding that she had sustained no injury whatever. She had, however, worked herself into a hole about four feet deep, and when lifted by the sea had broken off large branches from the trees, twelve and fifteen feet high. The whole of her stores, mast, rigging, blocks, pitch and copper were strewed over the low land. Some of these were buried under the ruins of the houses, and others beneath a mass of fallen trees. I much feared whether I should be able to recover enough to refit the vessel again, but by great perseverance in digging away the sand, in repeatedly traversing the settlement, in turning over the rubbish thrown up by the sea and the ruins of the houses, we succeeded beyond our most sanguine expectations. My most serious loss was seventy sheets of copper, for one of the boxes was rent to pieces by the violence of the waves, and of the hundred sheets which it contained only thirty were ever recovered, some of them being crumpled and battered in the most singular manner.

As soon as the consternation produced by the hurricane had subsided a large meeting was convened, when it was agreed to commence immediately a temporary house of worship, to build a dwelling for Mr. Buzacott

and to repair that of the chief. At this meeting the great body of the people charged the chiefs with having brought this distress upon them, regarding it as a judgment from God for having revived the evil customs which they had for years abandoned. As this feeling was general, a resolution was unanimously passed that all the late innovations should be suppressed, and that the observance of the laws should be strictly enforced. One of the chiefs, a good-meaning but ignorant man, proposed that he and his brother-chiefs should all be tried and sentenced to some punishment as an atonement for the sins of the people.

The effect of this severe dispensation upon the minds of the natives was various. Some took disgust, left the settlement and went to live at their respective districts, saying that since the introduction of Christianity they had been visited with a greater number of more direful calamities than when they were heathens. They enumerated five distinct distresses that had come upon them since they had renounced idolatry. The first of these was the severe sickness that raged shortly after the arrival of Mr. Pitman and myself, in 1827. The second was the dreadful malady which carried off so many hundreds in 1830. Then the highest mountain was set on fire in a thunder-storm, and it burnt so furiously for nearly a fortnight that the affrighted people thought the day of judgment was at hand: this was the third. The fourth was an extraordinary prevalence of caterpillars and of an insect of the mantis family; the former devoured their taro, and the latter destroyed their cocoanut trees. And now the crowning catastrophe was the relentless hurricane which had swept over and devastated their

island, and had thus completed their misery. Many, however, looked upon all these visitations as judgments, and were subdued and humbled under them. An address delivered at the meeting of which I have spoken by a truly excellent old man will afford an illustration of this. As a foundation for his remarks he selected that passage in the Gospel of Luke, "Whose fan in his hand," etc., and, referring to the five calamities as means employed by Jesus Christ for the spiritual benefit of a sinful and obstinate people, he said,

"Had we been improved by the first judgment, we might have escaped the second; had we been properly impressed by the second, we might have escaped the third and should have been spared the fourth. But, as all the preceding judgments had failed in the accomplishment of the desired object, we are now visited by a much more signal display of divine power. Still, His fan is in his hand and he has not exhausted the means he possesses of cleansing his floor. Let us, then, humble ourselves under this display of his power, and not provoke him still more by our obstinacy." He then proceeded to notice the manner in which the Lord had mingled mercy with his judgments: "True, our food is all destroyed, but our lives are spared; our houses are all blown down, but our wives and children have escaped; our large new chapel is a heap of ruins—and for this I grieve most of all—yet we have a God to worship; our schoolhouse is washed away, yet our teachers are spared to us;" and, holding up a portion of the New Testament, he continued, "We have still this precious book to instruct us."

This address produced a most salutary effect upon the

people. A great stimulus was also given to their exertions by a circumstance that will afford interest to my kind and valued friends at Birmingham. The poor afflicted people, having to rebuild chapels and schoolhouses in all the stations, together with dwelling-houses for their chiefs, their missionaries and themselves, having scarcely any tools to work with, I determined, for the purpose of assisting and encouraging them in their distressing circumstances, to appropriate a small portion of the cask of ironmongery sent by my Birmingham friends. I therefore not only supplied my esteemed brethren and Makea with a few axes to lend as a general stock, but also made a present of an axe, a hatchet or a saw to most of the chiefs of importance. This transfused into them such energy that in a very few weeks the fallen trees and the rubbish were cleared away and comfortable temporary houses erected in all the settlements. I mention this to show our friends the great value of the articles they have from time to time transmitted to us. What I gave away would not, I suppose, cost in Birmingham more than five or six pounds, but its value, in our circumstances, was inestimable.

As my brethren Buzacott and Pitman were both at Ngatangiia, I determined to spend the Sabbath at Arorangi. In this journey I perceived in all parts of the island immense trees of every kind strewed upon the ground in wild confusion, like the bodies of prostrate warriors after some terrific and murderous battle. The enchanting little settlement at Arorangi was also a heap of ruins. The schoolhouse, however, had not been completely destroyed, and this the natives contrived to repair by the Sabbath; so that we had a comfortable house in

which to worship. I endeavored to improve the awful catastrophe by speaking from that beautiful passage in the thirty-second chapter of Isaiah, second verse: "And a man shall be as an hiding-place from the wind, and a covert from the tempest," etc.

How true are the poet's words,

"Woes cluster; rare are solitary woes"!

On the following Saturday we were called to mourn over the loss of our seventh dear babe. The shock sustained by Mrs. Williams on the day of the hurricane had occasioned its death before it was born, and the season of her maternal sufferings was tedious, distressing and dangerous. God, however, in judgment remembered mercy. Although prior to the birth of the babe, and for some time after, the life of the mother appeared nearly extinct, in the course of a few hours she revived a little, and we were cheered by the prospect of her surviving. We had entertained fond hopes that this dear babe would have been spared to us, but in this we were again disappointed, and, while we endeavored to bow with submission to the will of an all-wise and gracious Father, we found it difficult to restrain the tear of parental affection; and even now, when we speak of our seven dear infants whose little bodies are slumbering in different isles of the far-distant seas, our tenderest emotions are enkindled, but our murmurings are hushed into silence by the sweet conviction that they are gone before us to heaven.

Just before the lid of the little coffin was fastened down all assembled to take a last look, when our feelings were much excited by an expression of our then

youngest child, who at that time was about five years of age. Thinking in the native language and speaking in English, after looking intensely at the beauteous form of the lifeless babe, he burst into tears, and in accents of sweet simplicity cried out,

"Father, mother, why do you plant my little brother? Don't plant him; I cannot bear to have him planted."

Our kind and beloved friends mingled their tenderest sympathies in our affliction, and did everything to alleviate our distress that the sincerest affection could suggest.

I wrote a letter to inform Makea of the circumstance, when he immediately collected all the people of his settlement and accompanied them to Ngatangiia to condole with us in our affliction. No individual came empty-handed: some brought mats, others pieces of cloth and others articles of food, which they presented as an expression of their sympathy. A few of the principal women went in to see Mrs. Williams, laid their little presents at her feet and wept over her, according to their custom. The affection of this kind people remains unabated. In a recent visit paid to Rarotonga by my esteemed colleague Mr. Barff he perceived that the congregation of three thousand people to whom he preached were all habited in black clothing.* Upon inquiring the reason of this unusual and dismal attire he was informed by Mr. Buzacott that on the recent death of his little girl the king and chiefs requested that they and their people might be permitted to wear mourning, as they did not wish to appear in their ordinary gay habiliments

* Made from the paper-mulberry (*Morus Chinensis*), and colored with preparations from the candle-nut (*Aleurites triloba*).

while the family of their missionary was in affliction. Such an instance of delicate respect could scarcely have been expected from a people who twelve years before were cannibals and addicted to every vice.

On the following night two more disasters befell us: although of a different character from and not to be compared with those I have enumerated, they were still rendered important by the circumstances in which we were placed. I had taken with me from Raiatea a cask of cocoanut oil holding one hundred and eighty gallons for the purpose of making *chunam* to put on the bottom of the vessel instead of copper to protect it from worms and to render it watertight, but a worthless young man, in stealing a portion of it, having neglected to drive in a spile, it all ran out, and, there being now, in consequence of the hurricane, very few cocoanuts at Rarotonga, I had no means of obtaining a fresh supply. The second misfortune was the loss of my best boat, worth at least twenty pounds. This was stolen in the night by four men and a woman, who went in her to sea. I have no doubt but that they perished, for, as the wind then blew, it would drive them in a direction where there was no land for thousands of miles. Thus drearily closed the eventful year 1831.

The chiefs and people of Mr. Pitman's station undertook to return on my behalf the compliment paid to me by Makea and his party, who with ourselves had hoped that the child would have lived, and that it would have proved a visit of congratulation instead of condolence. About three hundred pigs were killed for the occasion, some of which were very large and all of them baked whole. The vegetable food was not proportionate in

quantity, nearly all having been destroyed by the hurricane. The whole of this was presented in my name to Makea, and there was much that was novel and singular in the distribution of the food. Great ceremony was observed, and it was divided into ten portions placed in a row according to the number of countries and islands which were to share in the sumptuous provision of the day. The first was assigned by the orator to William IV., the great king of Britain. Mr. Pitman, Mr. Buzacott and myself, being Englishmen, were looked upon as His Majesty's representatives, and of course had the honor of taking his portion. The speaker, assuming an oratorical attitude, then shouted with a stentorian voice that the next portion was for the "great chief of America." As the mate of my vessel was of that country and was looked upon as the representative of the President, he took possession of this portion. The kings of Hawaii, Tahiti, Raiatea, Aitutaki, Mangaia and Tongatabu then came in for their shares, and individuals from these various islands, as soon as the orator had announced their names, stepped forward to receive them. The scene altogether was far from being destitute of interest. A few days after, the kind-hearted native teacher Papeiha and his wife, with Tinomana, the chief, and nearly all the people of the Arorangi station, came in like manner to pay their respects to us.

Between two and three months elapsed before we could do much to the vessel, as the natives were fully employed in erecting their dwellings and performing the public work; we therefore devoted our time to the translations. At length we commenced with great spirit, and in the month of May the repairs and alterations were completed

and the vessel was ready to be launched. But before she could again float upon her own element we had to lift her out of a hole and drag her several hundred yards over a swamp. And here our ingenuity was put to the test. The method, however, by which we contrived to raise the vessel was exceedingly simple, and by it we were enabled to accomplish the task with great ease. Under her keel were passed long levers with the fulcrum so fixed as to give them an elevation of about forty-five degrees. The ends of these were then fastened together with several crossbeams, upon which a quantity of stones were placed, the weight of which gradually elevated one end of the vessel until the levers reached the ground. Propping up the bow thus raised, we shifted our levers to the stern, which was in like manner elevated, and by repeating this process three or four times we lifted her in one day entirely out of the hole. The bog was then filled up with stones, logs of wood were laid across it, rollers were placed under the vessel, the chain-cable was passed round her, and by the united strength of about two thousand people she was compelled to take a short voyage upon the land before in her pride she floated upon the sea.

Having been detained so much longer than I anticipated, we were not able, from want of provisions, to proceed at once to the Navigators' Islands, and, as our friends at Rarotonga were in necessitous circumstances, we were compelled in the first place to visit Tahiti. Accompanied by Mr. Buzacott, we sailed for the Society Islands, where our brethren gave us a most hearty welcome. They had been very anxious on our account, for, in addition to my long absence and the terrible hurricane,

which they also had experienced, newspapers had been received from Sidney stating that portions of a vessel which appeared by the description to answer to ours had been seen floating about near the Navigators' Islands, which had excited their serious apprehensions for our safety. On arriving at Tahiti we heard such distressing tidings of the state of Raiatea as rendered it desirable that I should, if possible, spend a month there, while Mr. Buzacott remained at Tahiti and employed his time in assisting Mr. Darling to print for him the Epistles of St. Peter and in acquiring a little knowledge of the art.

On arriving at Raiatea, I was perfectly astounded at beholding the scenes of drunkenness which prevailed in my formerly flourishing station. There were scarcely a hundred people who had not disgraced themselves, and persons who had made a consistent profession of religion for years had been drawn into the vortex. The son and successor of old Tamatoa was a very dissipated young man; and when he succeeded to the government, instead of following his father's good example, he sanctioned the introduction of ardent spirits. Encouraged by him, and taking advantage of my absence, a trading captain brought a small cask on shore and sold it to the natives. This revived their dormant appetite, and like pent-up waters the disposition burst forth and with the impetuosity of a resistless torrent carried the people before it, so that they appeared maddened with infatuation. I could scarcely imagine that they were the same persons among whom I had lived so long and of whom I had thought so highly. As the small cask which had been imported was only sufficient

to awaken the desire for more, they had actually prepared nearly twenty stills, which were in active operation when I arrived.

A meeting was immediately called, which I was requested to attend; resolutions were passed that all the stills should forthwith be destroyed. A new judge was nominated, the laws were re-established and persons were selected to go round the island and carry the resolutions into effect. In some districts these met with considerable opposition, but in others they succeeded without difficulty. The following week they were despatched again, when they destroyed several more, but in their last journey they were accompanied by the late excellent Mailiara of Huahine, the favorite daughter of our good old king, who had come to Raiatea, with some respectable officers from her own island, for the purpose of completing the destruction of the stills. This they happily accomplished, for on their return from their last circuit of the island they reported that every still was demolished and every still-house burnt to the ground. Some of the natives, however, determined to purchase ardent spirits from the ships, while the majority wished me to form a temperance society, with a view to its entire abolition, but, as I could not remain to superintend its operation, I did not think it advisable to accede to their request. This, however, has been effected since I left, and a letter just received from the formerly dissipated young chief afforded me much satisfaction. It is dated Raiatea, April 30, 1836:

"DEAR FRIEND: Blessing on you, Mr. Williams, from the true God, through Jesus Christ, the King of Peace, the Saviour in whom alone we can be saved!

"This is my little communication to you. The spirits about which your thoughts were evil toward me I have entirely done away with, because my heart is sick of that bad path, and I am now 'pressing toward the mark for the prize of my high calling.' These are now my thoughts—that God may become my own God. This is really my wish. I am commending myself to God and to the word of his grace," etc.

Whether there be a real change of heart or not in this individual I cannot say, but I am truly thankful—and in this feeling every friend of missions will participate—that the people, with their chief, have been brought to see their folly, and to abandon the use of that which was unfitting them for earth and heaven by rendering them poor, profligate and miserable.

The circumstances in which the use of ardent spirits was abandoned at Tahiti were of the most interesting character. The evil had become so alarming that the missionaries felt that something must be attempted, and therefore determined to set the people an example by abstaining entirely from the use of ardent spirits and forming temperance societies. These worked exceedingly well, especially at Papara, the station occupied by our venerable and indefatigable brother Mr. Davis. The beneficial results were so apparent to the natives themselves that all the inhabitants of the district agreed that no ardent spirits should be introduced into their settlement. Most of the people of the other districts, observing their prosperity, followed their example. At this time the parliament met, for since they have been brought under the influence of Christianity the representative

form of government has been adopted. On this occasion, and before the members proceeded to business, they sent a message to the queen to know upon what principles they were to act. She returned a copy of the New Testament, saying, "Let the principles contained in this book be the foundation of all your proceedings;" and immediately they enacted a law to prohibit trading with any vessel which brought ardent spirits for sale.

Having accomplished at Raiatea the destruction of the stills and the re-establishment of law and order, we prepared to depart for Rarotonga, having on board a valuable cargo consisting of several barrels of flour—which we very opportunely procured from an American ship—and other provisions for our necessitous families, together with horses, asses and cattle. The two former excited the unbounded astonishment of the natives. Like their brethren of the Tahitian islands, they called them all "pigs." The horse was *e buaka apa tangala*, "the great pig that carries the man;" the dog they called *e buaka aoa*, or "the barking pig;" and the ass, *e buaka turituri*, or "the noisy pig." This last, however, was honored with another name, which was *e buaka taringa roa*, or "the long-eared pig." The horses and asses have greatly facilitated the labors of the missionaries, and the cattle have proved an invaluable addition to the comforts of the mission families.*

* It was upward of ten years after our arrival in the islands before we tasted beef; and when we killed our first ox, the mission families from the adjacent islands met at our house to enjoy the treat, but, to our mortification, we had so entirely lost the relish that none of us could bear either the taste or the smell of it. One of the missionaries' wives burst into tears, and lamented bitterly that she should become so barbarous as to have lost her relish for English beef.

CHAPTER XXIV.

AFTER landing our stores at Rarotonga, Te-ava, a pious and intelligent member of Mr. Buzacott's church, was set apart to the important office of a missionary, being designed for the station of Manono, the island of which the gigantic Matetau, to whom I promised a teacher, was chief. Makea also was anxious to accompany me. Hoping that many advantages might result from his presence, we readily acceded to his wish. Everything being ready, on Thursday evening, October 11, 1832, we directed our course once more for the Samoa Islands.

On the following Tuesday I requested Te-ava to conduct our morning's devotions, and, being much pleased with the novelty and excellency of his prayer and with the pious fervor of his manner, I wrote it down immediately after, and have preserved the following extract:

"If we fly up to heaven, we shall find thee there; if we dwell upon the land, thou art there; if we sail upon the sea, thou art there; and this affords us comfort, so that we sail upon the ocean without fear, because thou, O God, art in our ship. The king of our bodies has his subjects, to whom he issues his orders; but if he himself goes with them, his presence stimulates their zeal. They begin it with energy, they do it soon, they do it well. O Lord, thou art the King of our spirits; thou hast issued

orders to thy subjects to do a great work; thou hast commanded them to go into all the world and preach the gospel to every creature. We, O Lord, are going upon that errand, and let thy presence go with us to quicken us and enable us to persevere in the great work until we die. Thou hast said that thy presence shall go with thy people even unto the end of the world. Fulfill, O Lord, to us this cheering promise. I see, O Lord, a compass in this vessel by which the shipmen steer the right way; do thou be our compass to direct us in the right course, that we may escape obstructions and dangers in our work. Be to us, O Lord, the compass of salvation."

On our former voyages we visited only two of the islands, Savaii and Upolu, the largest in the cluster, but the farthest west. On this, I determined to touch at every island in the group, and, as we were sailing from the east, I resolved to take them in rotation.

On the morning of the 17th we descried land, having run a distance of nearly eight hundred miles in five days without having had occasion to shift our sails since we bade adieu to our friends at Rarotonga. Thus pleasant is it, frequently, to sail westward, wafted by the trade-winds of tropical climes.

The land we saw proved to be the island of Manua, the most easterly of the Samoa group and about two hundred and fifty miles from that on which our missionaries were residing. On nearing the shore a number of canoes approached us, in one of which some natives stood up and shouted,

"We are Christians! We are Christians!* We are

* The phrase they used was, literally, "sons of the word."

waiting for a *falau lotu* * to bring us some people whom they call missionaries to tell us about Jesus Christ. Is yours the ship we are waiting for?"

This was a delightful salutation, and showed that the knowledge of the gospel had preceded us.

A fine-looking man now sprang on board and introduced himself as a Christian, or "son of the word." On learning that ours was a "religion-ship," he expressed himself highly delighted, and ordered his people to present us with all the cocoanuts and other food that was in the canoe. He then asked us for a missionary, and upon being informed that we had only one, and that he was intended for Matetau of Manono, he manifested deep regret and begged that I would supply him as soon as possible. We gave him a trifling present and some elementary books, said a few words of encouragement and bade him adieu, promising to bring him a missionary as soon as circumstances would permit.

Our boat now returned to the ship, conveying a native of the island of Raivavae, which lies about three hundred and fifty miles south of Tahiti. On expressing my surprise at seeing him there—a distance of about two thousand miles from his home—he informed me that he and his party were returning in a boat from the neighboring island of Tupuai, when they lost their way and were driven about at sea for nearly three months, during which distressing period twenty of their number died. It appeared from his statement that they had erected a chapel, and since their arrival had been regular in their observance of the ordinances of the Christian worship, that Hura was their teacher, and that most of them could read

* A religion-ship.

the eight portions of the Tahitian Scriptures which they had carefully preserved and highly valued.

Just as we were leaving Manua a fine young man stepped on board our vessel and requested me to give him a passage to Tutuila, a large island about forty miles distant. He stated that he was a Christian, and that he wished much to carry to the people of his own island the good news of which he was in possession. I, of course, readily acceded to his request.

Leaving Manua, we sailed over to Orosenga and Ofu, two islands separated by a narrow channel, about two miles from Manua. On entering the bay a canoe came off having on board an old chief. We inquired whether he had heard of the new religion which was making such progress at Savaii and Upolu, and upon being answered in the negative we told him our object in visiting the Samoa Islands. Having listened with apparent surprise, he earnestly entreated me to leave him a teacher, promising to treat him with the greatest kindness and to "give him plenty to eat." Finding that this was impossible, he begged for one of my native sailors as a hostage to ensure my return. He also importuned me to remain with him a few days, but this I declined, being anxious to reach Savaii by the Sabbath. He was urgent that I should supply him with a musket and powder, but I informed him that ours was a "religion-ship," and that we had books to teach men the knowledge of the true God and the way of salvation, but no muskets with which they might destroy one another. I then pressed him to abandon his barbarous wars * and become a wor-

* The adjoining island is almost depopulated, the inhabitants having been slain by these people.

shiper of Jehovah, whose religion is one of peace and mercy. This, the old chieftain said, was very good and pleased his heart, but, as he had no one to teach him, how was he to know? Having made our visitor a trifling present, we directed our course for Tutuila.

Early the following morning we made Tutuila, and were very soon surrounded by a vast number of canoes, some of which contained twenty or thirty men. These appeared so excessively wild that we did not suffer many of them to board us. This, however, we could scarcely prevent, for, although we were sailing seven or eight miles an hour, they paddled so fast that they kept pace with us, clung to the side of the vessel and were so expert that, notwithstanding our precautions, they sprang on board the ship.

A canoe now came alongside with an Englishman who called himself William Gray and said that he had been at Tutuila about three years. As the natives were very clamorous for powder and muskets, we inquired of Gray whether they were at war, and found that two powerful chiefs were expected shortly to engage in a severe conflict. Upon asking him whether the people of Tutuila had heard of our missionaries and had become Christians, he informed me that very many had renounced heathenism at Savaii and Upolu, but only a few had done so at Tutuila. Having obtained all the information we could from this individual, we prosecuted our voyage down the south coast, the varied beauties of which struck us with surprise and delight as we glided past them.

At length we reached a district called Leone, where the young man whom we had brought from Manua resided. On entering the mouth of the spacious and beau-

tiful bay we were boarded by a person who introduced himself as a "son of the word." We gave him a hearty welcome, and learned, in reply to our inquiries, that in his district about fifty persons had embraced Christianity, had erected a place of worship and were anxiously waiting my arrival. This information was unexpected and delightful, and I determined immediately to visit the spot. With this intent we lowered our little boat and approached the shore. When about twenty yards from the beach, as the heathen presented rather a formidable appearance, I desired the native crew to cease rowing and unite with me in prayer, which was our usual practice when exposed to danger. The chief, who stood in the centre of the assembled multitude, supposing that we were afraid to land, made the people sit down under the grove of breadfruit, cocoanut and other trees which girt the shore. He then waded into the water nearly up to his neck and took hold of the boat, when, addressing me in his native tongue, he said,

"Son, will you not come on shore? Will you not land amongst us?"

To this I replied,

"I do not know that I should trust myself. I have heard a sad account of you in this bay—that you have taken two boats and that you are exceedingly savage; and perhaps when you get me into your possession you will either injure my person or demand a ransom for my release."

"Oh," he shouted, "we are not savage now; we are Christians."

"You Christians?" I said. "Where did you hear of Christianity?"

"Oh," he exclaimed, "a great chief from the white man's country, named Williams, came to Savaii about twenty moons ago and placed some *tama-fai-lotu* * there, and several of our people who were there began on their return to instruct their friends, many of whom have become sons of the word. There they are; don't you see them?"

Looking in the direction to which he pointed, I saw a group of about fifty persons seated under the wide-spreading branches of large *tou* and other trees, apart from those whom he had ordered to sit down along the beach. Every one of this group had a piece of white native cloth tied round his arm. I inquired of the chief what this meant, when he replied,

"They are Christians, and that cloth is to distinguish them from their heathen countrymen."

"Why," I immediately exclaimed, "I am the person you allude to; my name is Williams. I took the workers of religion to Savaii twenty moons ago."

The moment he heard this he made a signal to the multitude, who sprang from their seats, rushed to the sea, seized the boat and carried both it and us to the shore. Upon landing, Amoamo, the chief, took me by the hand and conducted me to the Christians, and after the usual salutations I inquired where they had heard of Christianity. Upon this, one of their number, rather more forward than his brethren, replied that he had been down to the "workers of religion," had brought back some knowledge and was now engaged in imparting to his countrymen.

"There is our chapel," said he; "don't you see it?"

* Workers of religion.

Turning to the direction in which he pointed, I saw peeping through the foliage of the bananas and bread-fruit trees in which it was embowered a small rustic place of worship which would hold about eighty or a hundred people. Accompanied by my loquacious friend and two or three others, I asked him, on reaching the house, who performed service there on Sabbath-day. To this he instantly replied,

"I do."

"And who," inquired I, "has taught you?"

"Why," said he, "did you not see a little canoe by the side of your boat when we carried you on shore just now? That is my canoe, in which I go down to the teachers and get some religion, which I bring carefully home and give to the people; and when that is gone, I take my canoe again and fetch some more. And now you are come, for whom we have been so long waiting, where's our teacher? Give me a man full of religion, that I may not expose my life to danger by going so long a distance to fetch it."

I was truly grieved at being compelled to tell him that I had no missionary. On hearing this he was affected almost to tears, and would scarcely believe me; for he imagined that the vessel was full of missionaries, and that I could easily supply the demand. This, however, was impossible, but I trust that the day is not distant when missionaries will not be doled out as they now are, but when their numbers will bear a nearer proportion to the wants of the heathen. And why should not this be the case? How many thousands of ships has England sent to foreign countries to spread devastation and death? The money expended in building, equip-

ping and supporting one of these would be sufficient, with the divine blessing, to convey Christianity, with all its domestic comforts, its civilizing effects and spiritual advantages, to hundreds and thousands of people.

It will not be supposed that these poor islanders knew much about the principles of the religion they had embraced, neither was there anything in their dress or on their persons, except the piece of white cloth round their arms, to distinguish them from their heathen brethren; yet, rude and unseemly as was their appearance, I could not but look upon them with feelings of the liveliest interest and regard them as an earnest of the complete victory that the gospel would shortly obtain over the superstitions, the idolatries and the barbarities of the inhabitants of the whole group.

Another circumstance which added great interest to this scene was the striking contrast between my reception and that of the unfortunate La Perouse; for if he be correct in the name he has given to the bay, this was the same in which his lamented comrade, M. de Langle, and eleven of his crew were most barbarously murdered.

After viewing their rude chapel I accompanied the chief to his dwelling, when I inquired if he also had become a worshiper of Jehovah. To this he replied in the negative, but added,

"If you will give me a worker of religion to teach me, I will *lisilisi** immediately."

It was with sincere regret that I was compelled to say that it was out of my power to do so, but still I exhorted him to unite with the Christians and to give them all the countenance he could. Thus were this people, who had

* Become a believer.

been esteemed most ferocious, and who had ill-treated or massacred some of the crews of all the vessels with which they had had intercourse, prepared to receive us.

On returning to the ship I found that Makea and our people had been much entertained by natives from the adjoining valley who were anxiously waiting to present an earnest request that I would pay them a visit. As soon as I stepped on board the chief seized me most cordially, but, esteeming me greater than himself, he only rubbed his nose on my hand. He then assured me that he and nearly all his people were Christians, that they had erected a spacious place of worship in imitation of the one built by the teachers at Sapapalii, from which place he had lately come and brought the *lotu*, and that he was daily engaged in teaching his people what he himself had been taught by the missionaries. Upon my saying that from my knowledge of the native character I did not place implicit confidence in all that I heard, he adopted a most effectual method of convincing me of the truth of his assertions; for, placing his hands before him in the form of a book, he recited a chapter out of our Tahitian primer, partly in the Tahitian dialect and partly in the Samoan, after which he said, "Let us pray," and, kneeling down upon our little quarter-deck, he repeated the Lord's Prayer in broken Tahitian. The artless simplicity and the apparent sincerity of this individual pleased us exceedingly. We gave him some elementary books, made him a trifling present and promised, if possible, to call and spend a day or two with him on our return from Savaii.

On the following day we reached Upolu, when natives from various parts of the island approached us saying

that they were "sons of the word," and that they were waiting for the "religion-ship of Mr. Williams to bring them missionaries." In one of these we perceived two Englishmen. Upon being admitted on board and learning who I was, thinking that it would afford me pleasure, they began to describe their exploits in "turning people religion," as they termed it. Wishing to obtain all the information I could from these men, I inquired the number of their converts, which they stated to be between two and three hundred, and, having asked how they effected their object, one of them said,

"Why, sir, I goes about and talks to the people, and tells 'em that our God is good and theirs is bad; and when they listens to me, I makes 'em religion and baptizes 'em."

"Sure," I exclaimed, "you baptize them, do you? How do you perform that?"

"Why, sir," he answered, "I takes water and dips my hands into it, and crosses them in their foreheads and in their breasts, and then I reads a bit of a prayer to 'em in English."

"Of course," I said, "they understand you!"

"No," he rejoined, "but they says they knows it does 'em good."

This is only a specimen of many similar interviews which we had with persons of the same class, and shows the great importance of Christian exertion on behalf of British seamen.

CHAPTER XXV.

ON Saturday afternoon we reached Manono, and as we were passing this little garden-island my colossal friend Matetau came off to us. After embracing me cordially and rubbing noses quite as long as was agreeable, he said,

"Where's my missionary? I have not forgotten your promise."

"No more have I," was my rejoinder; "here he is."

I then introduced Te-ava and his wife, when he seized them with delight, saluted their noses with a long and hearty rub and exclaimed, "*Lelei, lelei, lava*" ("Good! Very good! I am happy now").

Having stated to the chief that I was anxious to reach the missionary station before dark, and that he must either accompany me and return in a few days or go on shore, he said,

"I must hasten back to tell my people the good news that you have come and brought the promised missionary."

Again rubbing my nose, he stepped into his canoe and, skimming over the billows, sailed toward the shore, shouting, as he approached it, that Mr. Williams had brought them their missionary.

We reached the station of Malietoa about five o'clock, when the teachers and the people manifested extravagant

joy at seeing us. As the twelve months during which we had promised to return had elapsed, they had entertained fears lest they should never see me again. When I informed them that my detention had been occasioned by the dreadful hurricane we had experienced at Rarotonga, they stated that it had extended to all the Navigators' Islands, and had been most destructive in its ravages.

After the first expressions of joy—which South Sea Islanders invariably show by weeping—had subsided I desired the teachers to inform me what had occurred during the important period of their residence among the people, when I learned that Malietoa, his brother, the principal chiefs and nearly all the inhabitants of their settlement had embraced Christianity, that their chapel would accommodate six or seven hundred people and was always full, and that in the two large islands of Savaii and Upolu the gospel had been introduced into more than thirty villages. In addition to this, they stated that the great body of the people were only waiting my arrival to renounce their heathen system. This was most delightful information, and drew forth tears of gratitude to God for having in so short a time granted us such a rich reward.

As the old king, Malietoa, was from home catching wood-pigeons—a sport of which the chiefs are extremely fond—a messenger was despatched to inform him of our arrival. At about half-past six o'clock all the missionaries left home to visit numerous houses in the settlement for the purpose of conducting family worship, many of their converts not having acquired sufficient knowledge to officiate for themselves. Although Malietoa was ab-

sent, I determined to take up my residence at his house, knowing that it would afford him pleasure to find me there on his return.

About nine o'clock the next morning I went to the chapel, accompanied by the teachers and Makea. It was built in the Tahitian style, but thatched with the leaves of the sugar-cane instead of with the pandanus. There were but few seats in it, and the floor was covered with plaited cocoanut-leaves. The congregation consisted of about seven hundred persons, and, notwithstanding their singularly uncultivated and grotesque appearance, it was impossible to view them without feelings of the liveliest interest while with outstretched necks and open mouths they listened to the important truths by regarding which they would be delivered from the appalling gloom in which they had for ages been enveloped. Divine service was commenced by a hymn in the Tahitian language, sung by the teachers only. One of them then read a chapter of the Tahitian Testament, translated it into the Samoan dialect and engaged in prayer with great ease and fluency. This concluded, I addressed to them a short discourse, and, as I spoke in Tahitian, one of the teachers acted as interpreter. My wild audience appeared to listen with profound attention and conducted themselves with great propriety. Our noble-looking chief, Makea, excited much interest, for, in addition to his size and commanding aspect, he was dressed in European costume, with a red surtout which was presented to him by Mrs. Buzacott just before our departure.

On returning home I inquired of the teachers why they had not taught the people to sing, when they informed me that they began to do so, but, as the females

sang the hymns at their dances, they thought it better to desist. On inquiry we learned that the teachers' wives had also attempted to instruct the Samoa females in the manufacture of white Tahitian cloth, of which they had made large quantities for the chiefs, but that the women were so idle that they could not be induced to learn the art, although the cloth was exceedingly admired. We also found that they had unsuccessfully endeavored to persuade them to cover the upper part of their persons, of which they were excessively vain. Indeed, they were continually entreating the teachers' wives to lay aside their European garments, and *faasamoa*—that is, adopt the Samoa fashion, which was to gird a shaggy mat around the loins, loop the corner of it on the right side, anoint themselves profusely with scented oil, tinge themselves with turmeric rouge, fasten a row of blue beads round the neck, and *faariaria* (strut about and show themselves); and they enforced their wishes by assuring them that if they did so all would admire them.

At about one o'clock Malietoa arrived. He was neatly dressed in a white shirt and waistcoat, and wore a beautifully-wrought mat as a substitute for trousers. He looked exceedingly well, and the contrast between his appearance then and at our former interview, when he came direct from scenes of war and bloodshed, was very striking. After the usual salutation he expressed his sincere pleasure in again welcoming me to the shores of Savaii, where they had been most anxiously expecting me for several months. He then said that it afforded him the greatest satisfaction to be able to present to me all my people in health, and to say that neither their persons nor their property had suffered injury. He added that he

was truly thankful that the good word of Jehovah had been brought to his islands, and that so many had embraced it.

"And now," continued he, with an animation which indicated his delight, "all the people will follow, for by your return they will be convinced that the *lotu* is true, and will believe the assurance of the teachers. For my own part," he added, "my heart is single in its desire to know the word of Jehovah."

After thanking him for so faithfully fulfilling his promise and explaining the cause of our detention, I introduced my companion, Makea, the king of Rarotonga. The old chieftain viewed him with an eagle's eye, and after various inquiries gave him a cordial welcome to his island and complimented him by saying that he was the finest man he had ever beheld and was not to be equaled by any chief in the Samoa group.

In the afternoon I preached to a congregation of not less than a thousand persons, and found it a delightful employment to tell the wonderful story of redeeming love to a multitude on whom the light of the gospel was just beginning to dawn; and earnestly did I pray that soon "they might be able, with all the saints, to comprehend the breadth, and length, and depth, and height, of that love which passeth knowledge."

At the conclusion of the service one of the teachers arose, and thus addressed the assembly:

"Friends, for a long time we have been subject to ridicule, and some have even represented us as deceivers and endeavored to confirm their representations by saying, 'Where is Mr. Williams? He will never return. If he comes again, we will believe.' Here, then, is our

minister, for whom you have been waiting; you can ask him any question you please in confirmation of what we have told you. Moreover, there is an impostor who has taught the people to keep Saturday as the sacred day, and some of you have listened to his advice. Here is our minister from England, the dwelling-place of knowledge; he and his brother-missionaries are the fountains from which its streams have flowed through these islands. Ask him now respecting the points concerning which you have doubted. He is our root."

In reply to this address, Malietoa, after a short interval, came forward and delivered a most sensible speech, the substance of which was that the missionaries should not regard what any insignificant person should say, and that he hoped all suspicious feeling would subside.

"For surely," he exclaimed, "they will now be convinced that what they have heard is the truth. Let all Savaii, all Upolu, embrace this great religion. And, as to myself," he said, "my whole soul shall be given to the word of Jehovah and my utmost endeavors employed that it may speedily encircle the land."

At the conclusion of the chief's address I desired one of the teachers to inform the people that, as I expected to remain with them a week or a fortnight, I should feel much pleasure in answering any inquiries, either publicly or privately. It was therefore arranged that a public meeting should be convened on the following day.

We spent the evening of this memorable Sabbath very profitably in dedicating to God in baptism two of the missionaries' children born upon the island. The teachers expressed a wish that the service might be private,

lest the Samoans, who imitated everything they saw, should do the same to their own children. After this the teachers went, as usual, to a number of houses in the settlement to conduct family worship, and I employed the interval in composing two or three hymns in the Samoa language.

Early on Monday morning a present of pigs, bread-fruit, etc, was brought to us, and at ten o'clock a messenger came to request our attendance at a meeting convened in the large public building. On our arrival we found it completely filled within and surrounded by a crowd who could not gain admission. A vacant space was preserved in the centre for Makea and myself. Malietoa was seated opposite to us, at a distance of several yards, when, after exchanging salutations, I told him that I had come according to my promise, and that I was exceedingly delighted to find that he had fulfilled all his engagements, and had, with so many of his people, embraced Christianity. To this the old chieftain made a long and sensible reply, after which Makea entertained and delighted the people with an account of the introduction and effects of Christianity at Rarotonga.

"Now," he said, "we enjoy happiness to which our ancestors were strangers. Our ferocious wars have ceased; our houses are the abodes of comfort; we have European property, books in our own language; our children can read; and, above all, we know the true God and the way of salvation by his Son Jesus Christ." He concluded his important and most effective address by earnestly exhorting Malietoa and his brother-chiefs to grasp with a firm hold the word of Jehovah; "for this alone," he added, "can make you a peaceable and happy

people. I should have died a savage had it not been for the gospel."

Makea's address produced a most powerful impression. His appearance convinced every one that he was a great chief, and his color that he was one of their own people; and in their estimation he was more splendidly attired than any European they had ever seen,* which they attributed to his having become a worshiper of Jehovah.

In reply, Malietoa stated his full conviction of the advantage which would grow out of the good word.

"We," he said, "should never have known each other but for that word."

He then declared his strong attachment to Christianity and his determination to hold it with a firm grasp, as Makea had exhorted him. Encouraged by this, I informed Malietoa and his people that the Christians in England with whom I was connected were willing to send English missionaries if they sincerely desired to receive them, and I therefore wanted an explicit declaration of their wishes, as they had had sufficient time to form an opinion of the spirit and principles of Christianity. To this Malietoa instantly replied, with most emphatic energy,

"We are one—we are only one, we are thoroughly one—in our determination to be Christians."

Proceeding with my interrogatories, I said,

"What is your wish?"

But, full of his subject, before I finished my question he replied,

"Our wish is that you should fetch your family and

* Makea wore his red surtout which Mrs. Buzacott had kindly made and presented to him.

come and live and die with us, to tell us about Jehovah and teach us how to love Jesus Christ."

I said,

"But I am only one, and there are eight islands in the group, and the people are so numerous that the work is too great for any individual; and my proposition is that I return immediately to my native country and inform my brother-Christians of your anxiety to be instructed."

"Well," replied the chieftain, "go—go with speed. Obtain all the missionaries you can, and come again as soon as possible; but we shall be dead—many of us will be dead—before you return."

There was something to my mind thrillingly affecting in the above expression, and callous indeed must have been the individual who could witness such a scene and listen to such sentiments without emotion.

I went on to state that, as the English missionaries would have wives and property, I wished to ascertain whether Malietoa would be able to protect them. With an expression of surprise and appearing somewhat hurt, he inquired,

"Why do you ask that question? Have I not fulfilled my promises? I assured you that I would terminate the war as soon as possible; this I did, and there has been no war since. I gave you my word that I would assist in erecting a chapel; it is finished. I told you that I would place myself under instruction, and I have done so. Twenty moons ago you committed your people, with their wives and children and property, to my care; now inquire if in any case they have suffered injury. And do you ask me whether I will protect English missionaries

—the very persons we are so anxious to have? Why do you propose such a question?"

Feeling at once that I had committed myself, I instantly replied,

"You cannot suppose that I ask for my own conviction: the faithful performance of your promises is perfectly satisfactory to my mind; but you know that the English are a very wise people, and one of their first questions in reply to my application for missionaries will be, 'Who is Malietoa? and what guarantee have you for the safety for our people?' and I wish to carry home your words, which will be far more satisfactory than my own."

"Oh," he exclaimed, "that is what you wish, is it?" and, significantly moving his hand from his mouth toward me, he said, "Here they are: take them; here they are: take them. Go and procure for us as many missionaries as you can, and tell them to come with confidence; for if they bring property enough to reach from the top of yonder high mountain down to the seabeach, and leave it exposed from one year's end to another, not a particle of it shall be touched."

The chief then requested me to state what was esteemed *sa*, or bad, according to the principles of the Christian religion, promising to abandon every practice which the word of God condemned. In reply I informed him that there were very many things the evil of which they would see as soon as they were a little more enlightened, and that therefore our first object was to supply them with knowledge. Still, there were some practices the sinfulness of which I thought they could not but perceive, although deficient in Christian knowledge. I then

referred to war, revenge, adultery, theft, lying, cheating, their obscene dances and many of their pastimes, and concluded by exhorting them to be constant in their attendance upon the teachers, who could give them information upon all these topics, having been under the instruction of myself and my brother-missionaries for many years.

Just before the meeting dispersed Malietoa stated to the people that they might in future place confidence in the teachers, because my statements and theirs were in perfect accordance. He then requested me to bring the ship into the harbor, and not to be in haste to leave them, as their love would not soon abate. I was sorry, however, to find that the harbor was too shallow and full of rocks to allow us to anchor in it.

To facilitate my intercourse with the natives, I embraced the first opportunity of obtaining from the teachers a history of their proceedings during their residence at the Samoas. The whole of this was so interesting that it is with regret I omit any part of it, but for want of space I can present the reader with only a few of the most striking particulars. Among these I may notice the reception of the gospel by Malietoa and his family. Prior to the conclusion of the war he sent one of his sons to assist the teachers in erecting the chapel; this they completed a short time before the termination of the disastrous conflict. On Malietoa's return the day was fixed for opening it, but just before that he called together his family, most of whom had reached manhood, and stated that he was about to fulfill his promise to me and become a worshiper of Jehovah. With one accord they replied that if it was good for him it was equally

so for them, and that they would follow his example. But to this he objected, and declared that if they did so he should adhere to the old system.

"Do you not know," he said, "that the gods will be enraged with me for abandoning them, and will endeavor to destroy me? And perhaps Jehovah may not have power to protect me against the effects of their anger. My proposition, therefore, is that I should try the experiment of becoming his worshiper, and then, if he can protect me, you may with safety follow my example; but if not, I only shall fall a victim to their vengeance: you will be safe."

The young men manifested great reluctance to comply with this request, and wished to know how long a time he required to make this singular experiment. He informed them that he desired a month or six weeks, and after some debate they unwillingly acquiesced in his proposition. It was, however, a time of general and intense excitement, and messengers were frequently despatched to different parts of the island to announce the triumph of Jehovah's power. At the expiration of the third week, however, the patience of the young men was exhausted, and, going to their father, they stated that he had tried his experiment sufficiently long, that no evil had befallen him, and that therefore they would immediately follow his example. He gave his consent, when not only his relatives, but nearly all his people, abandoned their heathen worship.

This appeared to me a most singular and interesting incident. In the first place, it evinced a noble disinterestedness and great magnanimity in Malietoa, and also showed us that the watchful eye of God was open to

all such events, and that he governed them for the furtherance of his purposes of mercy. Had any indisposition befallen the chieftain during the time he was thus "trying his experiments upon Jehovah's power," an effectual barrier might have been raised against the progress of the gospel among that people; and if Malietoa had died, our teachers would very probably have fallen victims to the fury of the heathen.

A day was immediately appointed on which the young men should publicly renounce their heathenism, and, as the people generally had no idols to destroy, they adopted rather a singular ceremony in the abandonment of their former system. In order to render this intelligible, I must inform the reader that every chief of note has his *etu*. This is some species of bird, fish or reptile in which the spirit of the god is supposed to reside, and on this occasion one of the class was cooked and eaten, by which act, in the estimation of the natives, the *etu* was so thoroughly desecrated that it could never again be regarded as an object of religious veneration.

The first chief who embraced the gospel was a person whom the teachers met when they visited Malietoa at the seat of war. This individual, having been impressed with their conversation, returned to his district and held a *faita-linga*, or consultation, with his people. The result of this was a request that the teachers would come and be present at the ceremony of renouncing his heathen worship. On their arrival they found a large concourse of people, and after the usual salutations the chief inquired if they had brought with them a fish-spear. They asked why he wanted that, when he replied that his *etu* was an eel and that he wished one to be caught,

that he might eat it in order to convince all of his sincerity. An eel was therefore caught, and, being cooked, was eaten by many who had formerly regarded it as their *etu*. The teachers then wrote the names of these persons in a book kept for that purpose, delivered an address and engaged in prayer. This, I presume, gave rise to the custom which since then has been adopted by all who wish to embrace Christianity.

The *etu* of Malietoa's sons was a fish called *anae*, and on the day appointed a large party of friends and relatives were invited to partake of the feast. A number of *anae* having been dressed and laid upon newly-plucked leaves, the party seated themselves around them, while one of the teachers implored a blessing. A portion of the *etu* was then placed before each individual, and with trembling hearts they proceeded to devour the sacred morsel. The superstitious fears of the young men were so powerfully excited lest the *etu* should gnaw their vitals and cause death that they immediately retired from the feast and drank a large dose of cocoanut-oil and salt water, which was certainly a most effectual method of preventing such an evil. The favorable result of these experiments of the chief and his sons decided the people of the settlement to place themselves at once under the instruction of the teachers. Like the ancient Miletans, they expected that the daring innovators would have swollen or fallen down dead suddenly, but, seeing no harm come to them, they changed their minds and said that Jehovah was the true God.

Subsequently to this a large meeting was convened to consult respecting the destruction of Papo, which was nothing more than a piece of old rotten matting about

three yards long and four inches in width, but, as this was the god of war and always attached to the canoe of their leader when they went forth to battle, it was regarded with great veneration. At the meeting in question one person had the temerity to propose that it should be thrown into a fire. This, however, excited a burst of disapprobation, and it was ultimately agreed that, as drowning was a less horrible death than burning, this should be his fate. For this purpose a new canoe was launched, several chiefs of note were selected—among whom was Fauea, the chief we brought from Tongatabu—and then, with great ceremony, a stone was tied to Papo and he was placed on the canoe, to be consigned to a watery grave. The teachers heard of this just after the chiefs had left the shore, and immediately paddled off in another canoe and succeeded in overtaking the chiefs before Papo was committed to the deep. They then requested Fauea to give it to them, that they might reserve it until I arrived, when they would present it to me; and to this they agreed. On reaching the island I came into possession of this relic, and have placed it in the missionary museum.

The report of Papo's being drowned produced a very general excitement, and from that period to the time of my arrival applications from Manono, Upolu and all parts of Savaii for a visit from the teachers had been incessant. From some places one or more intelligent individuals came and resided for a week or two with the missionaries, and carried from them to their waiting countrymen the little information which they had obtained, and when that was exhausted would return for a fresh supply.

One part of the conduct of the teachers appeared to me worthy of special commendation. They had invariably refused to hold their religious services in the large public buildings, assigning as a reason the disgusting and infamous character of the dances and amusements conducted there. War had been often rumored, and several times it was on the eve of breaking out. On one of these occasions the heathen, exasperated at Tangaloa for inviting a teacher to reside at his settlement, threatened to attack him if he was not sent away. As Tangaloa refused to do this, they prepared for battle; but as soon as they saw that Malietoa had come with a large party of his followers to the assistance of his friends they were intimidated, and withdrew. On another occasion some of the people of Manono threatened to put Malietoa to death. He had gone over there to visit some friends, when the chief who retained Tamafainga's head proposed to unite with him in exacting a general tribute for it. To this, however, Malietoa objected, saying that he was a worshiper of Jehovah, and that with his consent no tribute should be paid to the head of Tamafainga, nor a successor appointed. This exasperated the interested party so much that they agreed to assassinate him. He heard of this, and after spending a few days with Matetau returned home. The party expected to be assailed immediately, and therefore sent their women, children and property to their fortress, put themselves in an attitude of defence and waited anxiously during several weeks for the anticipated attack. This, however, Malietoa had no intention of making, but, had he not embraced the Christian religion, nothing could have prevented him from avenging the insult, for the individual who pro-

posed to kill him had a few years before put Malietoa's favorite daughter to death in a most barbarous manner. He happened to take her in war, and, being a fine young person and the daughter of a great chief, he wished her to become his wife, but to this she would not consent, and it was also opposed by his own people, who said that it was a base thing in him to take by force the daughter of so great a chieftain. Upon this he seized his club, and, declaring that if he did not have her no one else should, he struck her upon the head and killed her on the spot. Malietoa had not forgotten this, and his sons urged him to embrace the present opportunity of avenging the death of their sister; but he replied that, having embraced the *lotu*, which was a religion of peace, he was determined, if it was possible for him so to do, to live and die under its influence.

The remaining part of the day was spent in conversing with the teachers upon various important topics. One subject considered was the propriety of removing some of the missionaries to other parts of the island or to Upolu, and after much consultation we determined that they had better remain together at present and itinerate as much as practicable; but, as there was so much danger in sailing among the islands in the Samoa canoes, it was resolved that they should immediately build a large boat, which they could accomplish with ease, as Te-ava had brought with him a pair of smith's bellows, and as I could furnish them with iron and a saw. They completed their task in a few weeks, and the boat has proved invaluable in the prosecution of their labors. As it was our invariable practice to impart all the mechanical knowledge we could to our native missionaries before

we took them to their stations, they experienced no difficulty in effecting this important object.

Another very important point considered was the extent to which the teachers should advise the chiefs who became Christians to interfere with the amusements of the people. I gave it as my opinion that they ought to prohibit all the exhibitions and amusements which were infamous and obscene, but that their sham-fights, fencing-matches, exercise in darting the spear, pigeon-catching, and other pastimes which were not immoral, had better be tolerated, persuaded that when the Christian religion was embraced from a conviction of its spiritual nature and excellence those of them that were improper would soon fall into disuse.

In the afternoon I was honored with the company of His Majesty's five wives. Three of these were about forty-five years of age; the others were much younger. By my invitation they seated themselves upon the ground, and after I asked a blessing they ate heartily and cheerfully of what was placed before them. In the course of conversation I found that a species of serpent abounded in the Samoa Islands, and, having expressed a wish to take a specimen with me to the Society Islanders, who had never seen one, the ladies immediately ran out of the house, and returned about half an hour afterward each having a live snake twined about her neck. The manners of these females were pleasing, and while I gazed upon their good-natured countenances and listened to their cheerful conversation I could not but rejoice in the hope that the period had arrived when they would be raised from the state of barbarous vassalage into which sin and superstition had sunk them.

During the evening, while conversing with the king and other persons of distinction, I made some allusion to the dreadful hurricane at Rarotonga, and found that at the Samoa Islands it had raged with great fury, accompanied by a violent shock of an earthquake; four shocks, the teachers informed me, had been experienced within the seventeen months they had resided there. They also told me that during these shocks the natives rushed from their houses, threw themselves upon the ground, gnawed the grass, tore up the earth and vociferated in the most frantic manner to Mafuie to desist, lest he should shake the earth to pieces. Some said that the *devolo* was angry with them for allowing the *lotu* to be received at their islands, and begged the teachers to hide their Bibles until his rage had ceased. On my asking their opinion of this phenomenon, they informed me that Tiitii ataranga supported the island of Savaii with his left hand, and that, had it been his right, long ago he would have shaken it to pieces, but that in a quarrel with Mafuie the latter broke his left arm, which rendered it feeble, which accounts for the universal weakness of that arm in men. Thus ignorant are the heathen of the works as well as of the word of God.

CHAPTER XXVI.

THE following morning we left Sapapalii for Amoa, a station about eight miles distant, at which the inhabitants had built a chapel and were all receiving Christian instruction. In going thither we passed through a settlement called Safatulafai, which is one of the most beautiful of the group, and which astonished and delighted me. We could more easily have imagined ourselves in an English park than in a heathen village. A broad road of hard sand ran through it; a spacious building for public business and amusements occupied the centre, and at various distances there were lawns of beautiful greensward which were appropriated to club-fights, fencing, wrestling and boxing-matches. The pathway was overshadowed by the widespreading branches of the *tamanue* and other gigantic trees, while the neat houses of the inhabitants were partially concealed by the foliage of the breadfruit trees and bananas among which they were embowered.

Before we reached Amoa we passed through two or three other settlements, which, although large, were inferior to Safatulafai. But what rendered these most interesting was that in one of them a chapel was finished, and in a second the inhabitants were preparing to erect another. After spending a short time with the chiefs and addressing to them a few words of encouragement,

we proceeded on our journey, and reached Amoa, which we found to be an extensive settlement, but inferior in beauty to that through which we had passed. It was governed, as is frequently the case, by two chiefs of nearly equal rank. These were active young men and very zealous in the cause they had espoused, and we were gratified to learn that their example had been followed by all the inhabitants.

After receiving the cordial welcome of chiefs and people we went to the chapel, and found it a rather rough edifice capable of accommodating about four hundred persons. A meeting was then held in the spacious public building, which answered all the purposes of town-halls in England. After several large baked pigs had been presented to us the chiefs stated that they felt greatly honored by our presence, and that, had I not sent to apprise them of my visit, they should have hastened to Sapapalii. After my reply they asked a variety of questions similar to those proposed at the meeting with Malietoa, and just as this conversation terminated our attention was arrested by the approach of about seventy females bringing gifts and following one another in goose-like procession. These were preceded by four men, each of whom was bearing upon his shoulders a baked pig. On entering the house the men approached Makea and myself and deposited their burdens at our feet. Each of the women then laid down her present, and these presents were so numerous that, gigantic as my friend Makea was, he and myself were speedily concealed by the cocoanuts, breadfruit and yams which were heaped up before us.

On removing a portion from the top of the pile that

we might catch a glimpse of our friends on the other side, we perceived that the principal woman and her daughter had seated themselves by the two chiefs, one of whom she requested to be her spokesman. Through him she stated that they had heard of my intention to come to Amoa, but, as the Christians of her settlement were only females, they could not expect to receive a visit from so great a chief as myself, and had therefore come to pay their respects to one from whom they had received the word of Jehovah. She then expressed her regret that their offering was so small, and accounted for it by saying that none of their husbands had yet become "sons of the word," but still she hoped that I would accept it as an expression of gratitude for my having brought to them the knowledge of salvation. This was a novel and interesting event, and before replying to her address I asked the teachers what they knew about her and her female friend.

"Oh," said they, "we know her well; her settlement is five miles away, and some time ago she came and resided with us a month, during which she was exceedingly diligent in her attendance on our instructions. She then returned, collected all the women of her district, and so interested them by her statements that very many have been induced to follow her example and renounce their heathen worship. From that time to the present," they added, "she has been constant in her periodical visits; for as soon as her little stock of knowledge is expended she returns and stays with us a few days to obtain more, which she treasures up and carefully carries back to her waiting companions."

The teachers also told us that she had built a place of

worship, in which, when neither of them could attend, this female chief conducted divine service. After listening to this intelligence with surprise and delight I expressed to her the gratification I had derived from the interview, and exhorted them all to be particularly circumspect in their conduct, "that by their chaste conversation they might win their husbands" to Christ. Having returned as handsome a present as I could make, our interview closed.

The whole of the party presented a singular appearance, for, although they had decorated themselves in the very best style and looked exceedingly handsome in the estimation of themselves and their countrymen, we hoped that their ideas upon this subject would soon be improved. The principal personage was tall and well proportioned. Her dress, which consisted of a shaggy mat dyed red and bound round her loins, did not reach below her knees. The upper part of her person was uncovered and anointed rather freely with sweet-scented oil slightly tinged with turmeric rouge. Rows of large blue beads decorated her neck and formed bracelets for her arms. Her head was shorn very bare, with the exception of a single tuft about the size of a crown-piece over the left temple. From this hung a little lock of hair about six inches in length which dangled carelessly about her cheek. Several of the party were unmarried daughters of chiefs. The costume of these differed from that worn by the married women. While both parties appeared equally proud of their blue bead necklaces and bracelets, which they valued as highly as English ladies do their diamonds and pearls, the unmarried females wore a white instead of a red mat, had dispensed with the oil and turmeric and

retained a rich profusion of graceful curls on one side of their head, the other being shorn quite bare. Those of inferior rank contented themselves with a wreath of flowers, a little rouge and oil, a blue bead or two about the neck and a girdle of fresh-gathered leaves. Their whole deportment was consistent with modesty and propriety.

My time during our stay at Savaii was fully occupied in paying visits similar to the above, but my limits forbid me to give an account of them. I must therefore content myself with presenting but one more specimen of my engagements at this place. This was a visit to Malava, a settlement about eight miles from Sapapalii. During our journey we passed through one of the *nuu devolo.** I thought, when I first heard the expression, that it was an opprobrious term, but upon inquiry I found that it was not so understood by the natives; for on asking a man who had not joined the Christian party whether he was a "son of the word," he replied, "No; I am a man of the devil." This, with other circumstances, convinced me that the term was used simply for the sake of distinction, and was not one of reproach.

On reaching Malava we were conducted to the "government house," and here we were met by the chief, who, after shaking hands with us instead of rubbing noses, withdrew. He was rather tall, about the middle age and of sedate appearance. As he wore a white shirt, a finely-wrought mat as a substitute for trousers and a hat, he presented a more civilized appearance than most of his brethren. During his short absence I learned from the teachers that he was one of the few who appeared to be

* Devil's villages.

actuated by prineiple, and that in maintaining his profession he had evineed undaunted courage. After about a quarter of an hour's absenee he returned aeeompanied by about a hundred men and women, the former earrying pigs and vegetables and the latter pieees of cloth; I sent the food on board the vessel and presented the cloth to Makea.

On reaching home my attention was called to a eireumstanee whieh oeeasioned me a little perplexity. For some months past a serious disagreement had existed between Malietoa and Matetau of Monono, and the teachers were very anxious that they should be reconeiled before I left. In order to effeet this I had despatched the vessel to fetch Matetau, supposing that he would esteem it an honor to have an English ship sent for him, but, unfortunately, he refused to come. Upon hearing this, Malietoa's indignation was aroused, and, being eonvineed that the continued hostility of these powerful ehiefs would endanger the peace of the islands, I determined, if possible, to effect a reconciliation, and with this view proposed to Malietoa that he and his brother, Tuiano, with two or three of the teachers, should accompany me to Manono, whither I intended to convey Te-ava, Matetau's missionary. To this he at first strongly objected, but after describing the spirit of Christianity as contrasted with that of heathenism, and stating that it was honorable in us and pleasing to God to be the first to seek reconeiliation, he instantly said,

"Then I'll go; we'll go to-morrow."

This important point being settled, I prepared to retire to rest, but, although it was past midnight and I was exeessively fatigued, I was kept from reclining upon

my welcome mat by the conversation of one of the most interesting and intelligent young chiefs with whom I had yet had intercourse. His name was Riromaiava. He was nearly related to Malietoa, and esteemed by the old chieftain so highly that he consulted him upon every subject of importance. He had just then returned from a journey, and was impatiently waiting my arrival. On entering the house, to my surprise he saluted me in English with—

"How do you do, sir?"

I instantly replied,

"Very well, I thank you, sir; how do you do?"

"Oh," he answered, "me very well. Me very glad to see you; me no see you long time ago: me away in the bush making fight. Oh, plenty of the fight—too much of the fight. Me hear that white chief bring the good word of Jehovah: Me want plenty to see you. Me heart says, 'How do you do?' Me heart cry to see you."

He further told me that he had become a Christian, and added that his sincere desire was to know and love the word of God. Upon inquiring whether he had learned to read, he replied that he had been trying for several months, but that his "heart was too much fool," and that he had not yet succeeded. I encouraged him to persevere, and told him that the knowledge of reading was so valuable that no labor could be too great in order to its acquisition. After this he asked me a variety of questions about England, the usages of civilized society, the principles of Christianity, and numerous other topics, which convinced me that he was worthy of the esteem in which he was held and of the reputation he had obtained.

He then inquired very affectionately after Mrs. Wil-

liams and my family, and, being informed that I had two sons, called John and Samuel, and that the age of the latter was about that of his own little boy, he begged that he might be allowed to give him that name, to which I consented. He further entreated me to fetch Mrs. Williams and reside at Samoa, as he greatly desired to be wise, and had never till then met with one who could give him all the knowledge he desired.

After exchanging presents I took my leave of this intelligent young chief, promising to give him as much of my company as my numerous engagements would afford. On the following day we embarked for Manono, accompanied by Malietoa, Tuiano, several other chiefs and two of the teachers. The natives evinced much feeling at our departure, and, having seated themselves by the side of the path which led to the place of embarkation, they arose as I passed, kissed my hand and entreated me to return as speedily as possible to tell them more about Jehovah and Jesus Christ. A foul wind prevented our reaching Manono before the next day, and this afforded me an opportunity of discovering that Malietoa still retained many of his heathen usages, for, although it rained heavily during the night, he would not descend from the deck, which his friends accounted for on the ground that his presence rendered a place sacred. In addition to this, we learned that no female must touch food that had been brought near to him. Upon remonstrating with the natives on the folly of these practices, they assured me that there was nothing superstitious in them or connected with the worship of the gods, but that they were simple ceremonies of respect to the chief.

On reaching Manono I hastened on shore, and sue-

ceeded in inducing Matetau to accompany me to the vessel. After introducing him to Malietoa, I stated that my object in bringing them together was to effect a reconciliation and establish a friendship between them, for as they were most influential chiefs, and as teachers had been placed with them both, their disagreement would be most disastrous to the cause of religion. I then proposed to leave them for a short time to themselves, and hoped they would be able to accomplish the much-desired object. In about an hour they came to me and said, "We two have now but one heart," and that in future they would unite their influence to prevent war and extend religion. I then gave the teacher and his wife in special charge to Matetau, who ordered his property to be carefully placed in his own canoe; and when we had knelt upon the deck and commended them to God in prayer, they departed for the shore.

After landing Malietoa and his party at the missionary station I proceeded to different parts of the islands of Savaii and Upolu in search of a harbor wherein to anchor, refit and procure water for our return voyage. This occupied five or six days, and wherever we went we found the people anxious to be instructed. Indeed, the invitations to visit different settlements were so numerous that I could advantageously have spent six months there instead of one.

At length, by the guidance of the natives, we found a very commodious harbor, and they informed me of two others. Thus in one island we discovered three harbors, although it had been reported by Kotzebue and others that there was no safe anchorage in the whole group.

On arriving off the harbor at Apia, I went in with

the boat to examine it, and on finding it spacious, convenient and safe we made a signal to the vessel to stand in, which she did, and dropped anchor in about six fathoms of water. The Messenger of Peace was very soon crowded to excess by natives, but, as Malietoa sent his *tuulaafale*, or orator, with me, silence was commanded, when with great parade he declared who I was and what I wanted. He then announced that Malietoa had given me his name, and that the respect due to him must be shown to me.

Having made arrangements for procuring a supply of water, I went on shore, and was conducted to the house of Punipuniolu, the principal chief. After exchanging salutations he made numerous inquiries respecting myself, and then asked my opinion of the harbor. Having told him, in reply, that it was one of the best I had seen, he requested me to communicate this to captains of ships, as he greatly desired to be visited by them. To this I replied that I had no objection, but, as captains would immediately inquire whether the chief was a Christian, I should be compelled to inform them that he was not so.

"Oh no," he exclaimed; "you must not tell them that, for I had resolved before your arrival to follow Malietoa's example; and if you will wait until to-morrow morning—by which time I shall have conferred with my people—you can make me a Christian."

Accordingly, on the following morning, I met the chief and about a hundred and fifty other persons. On entering his house I was saluted with the greatest respect by the name of Malietoa, and addressed in the language used to chiefs of the highest rank. As soon as I was seated Punipuniolu said,

"I have resolved to renounce the religion of my forefathers, and wish you to make me a Christian."

I informed him that nothing but a change of heart could make him a Christian and that this was the work God, but at the same time I should rejoice to receive his public declaration in favor of Christianity, to write his name in a book and to offer up to Jehovah my sincere prayers on his behalf. The chief then requested that those who wished to follow his example would remain in the house while I prayed, and that the others would withdraw. On hearing this about twenty retired, but they returned at the close of the prayer, when the chief thus addressed the assembly:

"Let none of us speak contemptuously of religion. Some of you have preferred remaining in the devil's worship. Do not you revile my proceedings; neither will I yours."

A short time after this, while walking about the settlement with the chief, he appeared much dispirited, and on my inquiring the cause he replied,

"Oh, I am in great perplexity. I have taken a most important step; I have become a worshiper of Jehovah, but I am quite ignorant of the kind of worship I must offer and of the actions which are pleasing or displeasing to him, and I have no one to teach me."

I then gave him all the information which circumstances would permit, and wrote to request one of the teachers to come and reside with him for a short time.

During the few days I remained on the island I took several long walks into the interior of the country, of which the following brief specimen must suffice. After proceeding about three miles through an almost untrod-

den forest where stately trees grew in wild luxuriance, we reached an open space which proved to be the site of a small village. Our appearance startled the sequestered inhabitants, for I was probably the first European they had ever seen. The chief received me with much respect, and ordered mats to be spread upon the grass and refreshments to be brought. I then told him my errand, and inquired whether he had embraced Christianity. He replied that he had heard of the *lotu* and in common with all his countrymen desired instruction, but, having no teacher, he was very ignorant. Having informed him that one of the teachers would come shortly and reside for a time with Punipuniolu at Apia, he promised to attend his instructions. The chief requested me to stay and witness the *poula langi*, or "heavenly dance," which he was preparing for our entertainment; but I declined the invitation.

Having visited several settlements in this island and received numberless invitations to visit others, we prepared for our departure, and, as we had to pass Manono, I determined to call there once more. On reaching it I was delighted to find that three of the teachers were spending a few days with their newly-arrived brother. They informed me that they had just opened two new chapels at Upolu and that the prospects of Te-ava were most encouraging, as nearly all the inhabitants of Manono had placed themselves under his instruction. After making arrangements with them for visiting various parts of Upolu, I took leave of them; and thus closed my second visit to the Samoa group.

CHAPTER XXVII.

DURING my second visit to the Navigators' Islands many facts were communicated to me some of which I think it necessary to notice.

The first is the number of runaway sailors and other Europeans who reside among the people and do them incalculable mischief. Many of these were convicts from New South Wales, who had stolen small vessels, and had thus made their escape. The missionaries informed me that subsequent to their settlement a gang of them came there in a fine schooner, which after stripping off her sails and every article of value, they scuttled and sunk a few hundred yards from the shore. Some time before this another gang had come in a stolen vessel to the Society Islands, and, although treated with the utmost kindness by the chief, Mahine, they contrived, after plundering his house of all his property—among which were a blunderbuss and a small cask of powder—to decamp at midnight in Mr. Barff's whaleboat. Shortly after they had left the shore the boat was missed, and two others, with native crews, were immediately despatched in search of them. Unfortunately, one of these fell in with them, when the unsuspicious natives said,

"Friends, we have come to fetch you back; you must not steal the missionary's boat and the chief's property."

In reply they received the contents of a blunderbuss,

which blew the head of one of them to pieces. Two more were killed by the same weapon, and a fourth was severely wounded. The only other person present was a little boy, who jumped into the sea and hid himself behind the boat, when the wretches, supposing that they had completed the work of destruction, hoisted their sail and departed. The boy then climbed into the boat and, assisted by the wounded man, rowed to the shore.

On my return from one of my voyages I found several of these men at Raiatea. They immediately came to me and represented themselves as shipwrecked mariners. In reply to my inquiries, they said they were wrecked in seventy-three degrees north and were only three weeks in reaching the Society Islands. I replied immediately that their tale was a foolish fabrication, that I was convinced they were convicts, and that I should write by the first opportunity to inform the governor of their arrival. They left Raiatea the day after, or perhaps some of our people would have been murdered as those of Huahine were. Subsequently these ungrateful wretches reached the Navigators' Islands, where they entered with savage delight into the wars of the natives, and, having firearms and powder, they made fearful havoc among them. However, "vengeance suffered them not to live," for the leader of this murderous gang very soon fell a victim to his temerity. On one occasion, seeing a number of the opposite party clustered together, he fired his blunderbuss, heavily loaded with bullets, and killed nine upon the spot, besides wounding others. The natives, however, did not give him time to reload his murderous weapon, but rushed upon him and killed him with their clubs. The chief for whom he was fighting entertained so high an opin-

ion of his bravery that he cut off his head and carefully sewed the fractured parts of the skull together with fine cinet. He had this in his possession when I was there, and it was said that he worshiped it as his *etu*. A second of these wretched men was drowned in endeavoring to make his escape; a third fell in battle shortly afterward; but to the monster of iniquity whom the natives put to death before my arrival a longer time had been allowed. Of this individual I received the most terrific accounts. It was stated that he had killed upward of two hundred persons with his own hands. Being an excellent marksman, no one could escape who came within the range of his musket. The natives fled as soon as they perceived him, and, to avoid detection, with fiendish ingenuity he smeared himself with charcoal and oil. He often seated himself upon a kind of stage smeared with blood and surrounded with the heads of his victims. In this state his followers would convey him on their shoulders, with songs of savage triumph, to his own residence. The party for whom he fought was, however, conquered, and he saved his life by fleeing to the mountains, where he lived three months upon roots or whatever else he could obtain. At length he came to Manono and threw himself upon the mercy of the chiefs, who spared him upon the condition that he should never again engage in their wars. But a few months after this, having received authentic information of his secret intrigues with the opposite party, the chiefs held a consultation, at which it was determined to put him to death. One of their number, a powerful young man, was charged with this commission, and, selecting a few faithful followers, he proceeded at midnight to the murderer's house,

and by a single blow severed his head from his body. Mr. Stevens, surgeon of the unfortunate Oldham whaler which was taken at Wallace Island, was sitting by his side at the time. From him I received much information. Providentially, this gentleman left the vessel the day before the crew was massacred. I conveyed him to Rarotonga and Tahiti, where by his medical skill he rendered essential service to the mission families.

When I was at Manono, I found the people at one part of the island exceedingly shy, and on landing the chief sent a message requesting me to come to his residence. He then stated that, having ordered an Englishman to be killed, he feared that I should be angry and avenge his death. After giving me a full account of the character and practices of this monster, I told him that the king of England would not allow his subjects who conducted themselves well to be injured with impunity in any part of the world, but that as this individual had been such a murderer they had nothing to fear, for the government of my country would approve of their conduct.

While at the Navigators', I heard of two vessels having been taken at islands on which the people were still heathen. In the one case all the crew, and in the other the greater part of them, fell victims to the excited feelings of the natives. In both instances, however, the English were the aggressors. In the one the chief's son was threatened with death, and in the other the drunken captain and crew were in the act of dragging the chief's wife on board their ship. A short time after this disastrous event a man-of-war visited the island, when sixty of the inhabitants were killed. Surely, if the natives are to be so severely punished for avenging their injuries,

some method ought to be adopted to prevent our countrymen from inflicting them.

The native missionaries informed me of an interesting visit they had received from Captain Swain of the Elizabeth whaler, who not only treated them with much respect, but gave them a variety of useful articles. He also made valuable presents to the chiefs and encouraged them to pay great attention to the instruction of the teachers. Hearing that I was expected soon, he left a letter for me, in which, after stating many things in commendation of the teachers and the people, he informed me that, in addition to his own inclination to encourage missionary labors, he had orders from his owner, Mr. Sturges —who belongs, I believe, to the Society of Friends—to visit missionary stations for his supplies and to afford missionaries every assistance in his power. Alexander Birnie, Esq., & Son have done the same for many years. To such owners and captains we feel our obligations, and desire to record their kindness.

While at the Navigators' I heard that the widow and family of Puna, formerly our native missionary at Rurutu, were residing at Niuatabutabu, or Keppel's Island; I therefore determined to go and convey them to their homes. On reaching the island I found them in very destitute circumstances, and after having given vent to her feelings the widow supplied me with the following most affecting history of her sufferings. Her husband, herself and family, with ten natives of Rurutu and two Americans, put to sea in a little decked vessel of their own building for the purpose of returning to Raiatea, but, having lost their way, they were driven about for nearly six weeks, when they descried a large low island

called by the inhabitants Manaiki. As the natives appeared friendly, one of the Americans and two of the Rurutuans went on shore, having promised to hoist a white flag if they were treated with kindness. No flag, however, was hoisted, and, although they sailed about the island for nearly a fortnight, all they heard concerning their unfortunate companions was that the king had dedicated them to the gods, but whether as sacrifices, or whether from their being the first strangers who had ever visited his island he had simply made them sacred, Puna could not ascertain. At length the boat was driven by a strong wind to another island of the same group, called Rakaana, which I should suppose from the widow's account to be about twenty-five miles from Manaiki, and to belong to its inhabitants, who visited and lived upon the produce of each island alternately. Here Puna's party landed and saw houses and canoes, but no inhabitants. In the former there were many preserved bodies with flowing black hair which looked as if alive. The natives, the widow informed me, were strong and robust and resembled the inhabitants of the Paumotas, who are a shade or two darker than those of the Society Islands. The canoes were very large, and were built entirely of the cocoanut tree. Of this group I received information from the Aitutakians some time previously, as a canoe full of people had drifted, fifty or sixty years before, from thence to Aitutaki. The cluster is said to consist of five islands, four of which are named Manaiki, Rakaana, Mautorea and Pakara. I suppose them to be about two days' sail north-east of Aitutaki.

Again putting to sea, Puna and his party were driven in various directions for upwards of two months, when

they reached Keppel's Island, lat. 15° 56′, long. 174° 10′, nineteen hundred miles from Rurutu. Here the people wished to plunder them, but were prevented by Maatu, the king. They remained at this island four months, during which time they kept the Sabbath and observed all their accustomed religious services. One person of influence joined them and was desirous that they should reside at his district, where he promised to erect a place of worship; but Puna was taken ill, and, not expecting to recover, he was exceedingly anxious to be where he could enjoy intercourse with missionaries, and, hearing that some of these resided at Tongatabu, about three hundred miles distant, he again launched his little schooner. They were driven, however, by foul wind to Niuafou, an island about ninety miles west of that from which they started, and here poor Puna died the day after he landed. He committed his wife and his family to the chief of the island and spent his dying moments in exhorting him to place himself under Christian instruction. Puna's peaceful death and parting exhortations produced so powerful an impression upon the chief's mind that he determined to embrace a religion which imparted such a blessedness, but his people were so exasperated at his renunciation of idolatry that they entered into a conspiracy and put him to death.

Having taken the widow and family on board, we made as direct a course as we could for Rarotonga, when, after proceeding about three hundred miles, a serious disaster befell us. At midnight the mate awoke me with the startling announcement,

"You must get up immediately, sir; the ship has sprung aleak, is half full of water and is sinking fast."

I ran on deck instantly, and found, to my consternation, nearly four feet of water in the hold. I at once perceived that no time was to be lost, and that every individual must exert himself to the utmost, for the alternative was pump or sink. We all, therefore, set to work forthwith, some with buckets and others at the pump, and in about an hour I was relieved from my intense anxiety by finding that we had gained six inches. Thus encouraged, we continued our arduous and united efforts until morning, by which time we had succeeded in pumping the ship dry. Still, however, the water came in so fast that in a few minutes we were compelled to resume our labors. And now the first thing to which we directed our attention was to put our pumps into the best possible repair, and, as the ship might sink in a moment, we also determined to get the boats in readiness. This being accomplished, we filled a few bags with biscuits and some bamboos with water, and put them, with a number of cocoanuts, in a convenient place, to prevent confusion in the event of being compelled to leave the ship. As there were two boats, we divided the crew into two parties and made every arrangement which prudence dictated in our distressing circumstances. I was very thankful at being enabled to maintain a coolness and tranquillity during the whole of this exigency. The greater part of the night was spent in an unsuccessful search for the leak, and our perplexity was much increased by the wind becoming contrary and exceedingly violent. Against this we contended for several days, pumping the whole time without intermission.

At length we reached Vavau, and, hoping to discover our leak, we worked our devious way for several hours amidst a multitude of small islands in quest of an an-

chorage, but did not find one until sunset. Early the following morning we commenced a thorough search for the leak, within and without, but, although the natives dived under the keel and swam all around the vessel, no fracture nor defect could be discovered; we therefore put to sea again,* and, having to contend against a contrary wind, we were five days instead of twenty-four hours in reaching Tonga. Very providentially, I found there Captain S. Henry, and the day after our arrival Captain Deanes of the Elizabeth, English whaler, came to anchor. Aided by these two gentlemen, with their crews and the natives, we succeeded in heaving down the vessel, and after a close scrutiny discovered the cause of our danger in a large auger-hole in the keel into which the bolt had never been driven. This had been filled with mud and stones in the hurricane at Rarotonga, which had kept the vessel from leaking six months, during which time she had sailed several thousands of miles. A stone was very fortunately wedged in the hole, or it would have been impossible, in the estimation of the captains and carpenter, to have kept the vessel from sinking.

With my short visit to Vavau I was much delighted. It will be recollected that on my former voyage to the Friendly Islands I met, at Lefuga, Finau, who not only refused to embrace Christianity himself, but threatened with death any of his people who did so. My satisfaction, then, may be imagined at finding this once despotic but now docile chieftain, with all his people, receiving the instructions of Mr. Turner. At the time of my arrival

* We found the water ran in much faster when we were lying at anchor than when at sea; indeed, the leak began when we were in a perfect calm.

they were erecting a large place of worship to accommodate a congregation which on the preceding Sabbath had consisted of more than two thousand persons. All this had been effected in two years. At my former visit to the Hapai Islands I found in exile there a number of respectable Vavauans who had forsaken all to enjoy the instructions of Mr. Thomas. There they acquired a fitness for future usefulness; and when, by the conversion of Finau, they were permitted to visit their own island, they began at once to impart to their countrymen the inestimable knowledge they possessed. Thus was the wrath of man made to praise God.

After spending a fortnight of most pleasing and profitable intercourse at this place, our vessel being ready for sea, we sailed for Rarotonga, which we reached in safety in January, 1833, having been absent about fifteen weeks. After this I remained several months at Rarotonga, during which period we completed the revision of the translation which I brought to England, and of which, I am happy to add, the British and Foreign Bible Society has printed five thousand copies. This precious treasure I shall have the unspeakable satisfaction of conveying back with me. During this period, also, the chapels were rebuilt, Mr. Buzacott's new mission premises erected and the settlements put into excellent order. The framework of the premises is of wood, and the spaces between the posts are wattled and plastered with lime made from coral. By the exercise of a little ingenuity we contrived to render them both comfortable and respectable. Mixing red ochre with the coral whitewash, we obtained a salmon color for our walls, and pounding the charcoal of soft wood and

mixing it with lime we procured a Freneh gray. The graeeful foliage of the banana, young breadfruit and coeoanut trees by which they are surrounded invests our premises with an appearance of neatness and elegance. It was my determination when I originally left England to have as respectable a dwelling as I eould erect, for the missionary does not go to barbarize himself, but to eivilize the heathen. He ought not, therefore, to sink down to their standard, but to elevate them to his.

In addition to this I prepared a small elementary book and a eatechism in the Samoa language, ten thousand eopies of which Mr. Barff printed before I left the islands.

The schools were at this time in a pleasing state of prosperity. In that of Papehia there were about five hundred children, in Mr. Buzacott's seven hundred and in Pitman's upward of nine hundred, and on the morning of our departure they wrote to me on their slates several hundreds of letters expressive of their regret at my leaving them. One of these, written by a little boy about nine years of age, I desired him to copy upon paper. The following is a translation:

"Servant of God, we are grieving very much for you; our hearts are sore with grieving because you are going to that far-distant country of yours, and we fear that we shall not see your face again. Leave us John to teach us while you go, then we may expect to see you again; but if you take John too, we shall give up all hope. But why do you go? You are not an old man and worn out. Stay till you cannot work any longer for God, and then go home."

The progress which these children had made in writ-

ing was not more gratifying than the ingenuity which they had displayed in providing themselves with a substitute for slates and pencils. We taught them to write at first by means of sand-boards, but, of course, they could not by this mode acquire any great facility in the art. They frequently expressed their regret at this, and, as our supply of slates was very small, they determined, if possible, to find a substitute. Having formed the resolution, they were observed one morning, on leaving the school, running in groups up the mountains, and shortly after returning with flakes of stones which they had broken off from the rocks. These they carried to the seabeach and rubbed with sand and coral until they had produced a smooth surface. Thus far successful, they colored the stones with the purple juice of the mountain-plantain to give them the appearance of English slates. Some of the boys completed the resemblance by cutting them square and framing them; so that, without close examination, the difference could scarcely be detected. The next desideratum was a pencil, and for this they went into the sea and procured a number of the echinus, or sea-egg, which is armed with twenty or thirty spines. These they burnt slightly to render them soft, that they might not scratch, and with these flakes of stone for a slate and the spine of the sea-egg for a pencil they wrote exceedingly well, and hundreds of them took down the principal portions of every discourse they heard.

CHAPTER XXIX.

BEFORE bringing my narrative to a conclusion I cannot forbear offering a few observations upon the occurrences I have narrated. And, in the first place, I would refer to the glorious interpositions of divine Providence, who so remarkably prepared and prospered our way at the Navigators' Islands. Is it possible to reflect upon the manner in which Mrs. Williams gave her consent to the enterprise, to our meeting with the chief at Tongatabu, to the death of Tamafainga and to other striking particulars already narrated, without exclaiming, "Here is evidence of something more than accident: this is the finger of God"?

When a missionary is called to select a suitable place at which to commence his work of mercy, it is essential that he should possess correct and extensive information upon a variety of topics—such as the character and habits of the people, the influence of the chiefs, the feelings of different parties, the relative importance of places, etc. Upon all these, in reference to the Navigators' Islands, we were totally ignorant until at Tongatabu we met with Fauea, who gave us correct and ample information upon every point. In addition to this, he conducted us to his relative Malietoa, whom otherwise we should not have known, and, with the knowledge I have subsequently obtained, his station appears to me to have

been the best adapted in the whole group for the commencement of our labors.

The rapidity of the work is another circumstance of too great importance to be overlooked. Wherever I went I was received with the greatest respect, and all classes manifested a desire for missionaries. How different were the circumstances of the brethren at Tahiti! What years of toil and anxiety they endured before this desire was created! And at New Zealand, also, to what privations, labors, and perils were the devoted missionaries of the Church Missionary Society called for nearly twenty years before anything like a general desire for instruction was evinced by the inhabitants! At the Navigators', on the contrary, in less than twenty short months chapels were erected and the people anxiously waiting for instruction. Our Saviour has taught us to appreciate the importance of this state of a people under the beautiful similitude of a cornfield "white unto the harvest." I would by no means affirm that many, or even that any, of the Samoans had expected a change of heart, neither do I believe that in the majority of the people the desire for missionaries arose from a knowledge of the spiritual character and supreme excellency of the gospel, for doubtless they were actuated by various motives. Some thought that by their embracing Christianity vessels would be induced to visit them; others imagined that thus they would be preserved from the malignity of their gods; many hoped by adopting the new religion to prolong their lives, and a few valued it chiefly as a means of terminating their sanguinary and desolating wars. Some were undoubtedly convinced of the folly and the superstition of their own religious system,

and a few had indistinct ideas of the soul and salvation. But, as the natives held numerous meetings for several months to consider this subject, at which it was debated with all becoming gravity, an account of one of these may enable the reader to judge for himself. On this occasion a venerable chief arose and said,

"It is my wish that the Christian religion should become universal amongst us. I look," continued he, "at the wisdom of these worshipers of Jehovah and see how superior they are to us in every respect. Their ships are like floating houses, so that they can traverse the tempest-driven ocean for months with perfect safety, whereas if a breeze blow upon our canoes they are in an instant upset and we sprawling in the sea. Their persons are also covered from head to foot in beautiful clothes, while we wear nothing but a girdle of leaves. Their axes are so hard and sharp that with them we can easily fell our trees and do our work, but with our stone axes we must dub, dub, dub, day after day, before we can cut down a single tree. Their knives, too—what valuable things they are! How quickly they cut up our pigs, compared with our bamboo knives! Now, I conclude that the God who has given to his white worshipers these valuable things must be wiser than our gods, for they have not given the like to us. We all want these articles, and my proposition is that the God who gave them should be our God."

As this speech produced a powerful impression, a sensible priest, after a short pause, arose and endeavored to weaken it by saying that he had nothing to advance against the *lotu*, which might be good or bad, but he wished them not to be in haste.

"The people who have brought us this religion," he added, "may want our lands and our women. I do not say that such is the case, but it may be so. My brother has praised the wisdom of these white foreigners. Suppose, then, we were to visit their country and say that Jehovah was not the true God, and invite them to cast him off and become worshipers of Tangaroa, of the Samoa Islands, what reply would they make? Would they not say, 'Don't be in haste; let us know something more of Tangaroa and the worship he requires'? Now, I wish the Samoans to act just as these wise English people would in the same circumstances, and to know something more about this new religion before they abandon that which our ancestors venerated."

But, whatever might have been their motives, it is certain that the new religion was highly esteemed by all classes, that the desire for missionaries was intense, that at many stations the people had erected places of worship, were accustomed to prepare their food on the Saturday and to assemble at six o'clock on the Sabbath morning, sit in silence for an hour or more, and repeat this a second, and even a third, time during the day. Does the history of the Church furnish a more striking or beautiful fulfillment of the prophetic declaration, "The isles shall wait for his law"?

In reference, also, to Rarotonga, I cannot forbear drawing a contrast between the state of the inhabitants when I first visited them, in 1823, and that in which I left them, in 1834. In 1823 I found them all heathens; in 1834 they were all professing Christians. At the former period I found them with idols and maraes; these in 1834 were destroyed, and in their stead there were three

spacious and substantial places of Christian worship in which congregations amounting to six thousand persons assembled every Sabbath-day. I found them without a written language, and left them reading in their own tongue of the "wonderful works of God." I found them without a knowledge of the Sabbath; and when I left them, no manner of work was done during that sacred day. When I found them, in 1823, they were ignorant of the nature of Christian worship; and when I left them, in 1834, I am not aware that there was a house in the island where family prayer was not observed every morning and every evening. I speak this not boastingly, for our satisfaction arises not from receiving such honors, but in casting them at the Saviour's feet; "for his arm hath gotten him the victory," and "he shall bear the glory."

What has been said of Rarotonga is equally applicable to the whole Hervey Island group, for, with the exception of a few at Mangaia, I believe there does not remain a single idolater or vestige of idolatry in any one of the islands. I do not assert, I would not intimate, that all the people are real Christians, but I merely state the delightful fact that the inhabitants of this entire group have in the short space of ten years abandoned a dark, debasing and sanguinary idolatry, with all its horrid rites; and it does appear to me that if nothing more had been effected this alone would compensate for all the privations and labors and expense by which it has been effected.

I am happy to add that a short time since I received from Messrs. Buzacott and Pitman letters which inform me that the people are in a still more pleasing state than when I left them. But I will allow my brethren to

speak for themselves. After giving me a full account of Papeiha's prosperity, Mr. Buzaeott writes thus in referenee to his own station:

"I am truly happy to inform you that we are still in a pleasing state of prosperity. The excitement which eommeneed when you were with us still eontinues, and, although we have been disappointed in some instances, yet our most sanguine expectations have been more than realized. All the members of our ehurches eontinue steadfast, and their zeal in visiting the siek and endeavoring to do all the good they can affords us much pleasure. You will be delighted to hear that Makea, we hope, is a decided Christian. He has eontinued for a long time past to manifest a deep eoneern for his eternal interests, and gave a most pleasing and satisfactory account of his religious experience at our last church meeting, wheu he was regularly admitted to membership."

Mr. Buzacott continues to observe "that the greatest harmony and peaee prevail in the island, and we hope that very many are seeking the best things, and that the word preached is 'a savor of life unto life.' We have nearly finished another new ehapel. It is intended to be opened next week. It is upon the same plan as the one which fell in the memorable hurricane. It is, however, much firmer. Nothing has been spared to make it secure, either in work or iron or timber."

Every part of Mr. Pitman's letter is so truly interesting that I searcely know what portion to extract from it. He observes:

"I know it will be a source of great pleasure to you to hear that the cause of Christ is prospering amongst us; all is harmony and things wear a more pleasing as-

pect than ever. We have numerous candidates and inquirers, many of whom have been admitted into our little church. Among these you will be glad to hear is Pa, who, I hope, is sincere in giving himself up to the Lord. On being admitted he gave pleasing testimony to the work of grace which I hope will prove to have been the genuine feelings of his heart. The admission of members is a source of great anxiety. We take, however, every precaution to prevent the entrance of hypocrites.

"Mr. Armitage has been exceedingly active since his arrival here. He has made looms and spinning-wheels for each of the stations and taught the people weaving. The concern is going on well. About three hundred and fifty yards of strong calico have been woven. We shall use every endeavor to make it answer.

"Our schools still continue to prosper. At Titi Kaveka we have nearly five hundred children; notwithstanding which, when I counted those in my own school yesterday morning, there were ten hundred and thirty-four. Fifty-six were absent."

Mr. Buzacott also informs me that his school contained nearly a thousand children, and Papeiha's about seven hundred; so that in the island of Rarotonga only there are upward of three thousand children daily receiving Christian instruction. Thus may the word of the Lord run and be glorified until the natural beauties of every island of the Pacific shall be surpassed by the moral triumphs of the gospel.

THE END.

125

833 Aitu (Hermsp) Catcher, Flying fish— 234-238

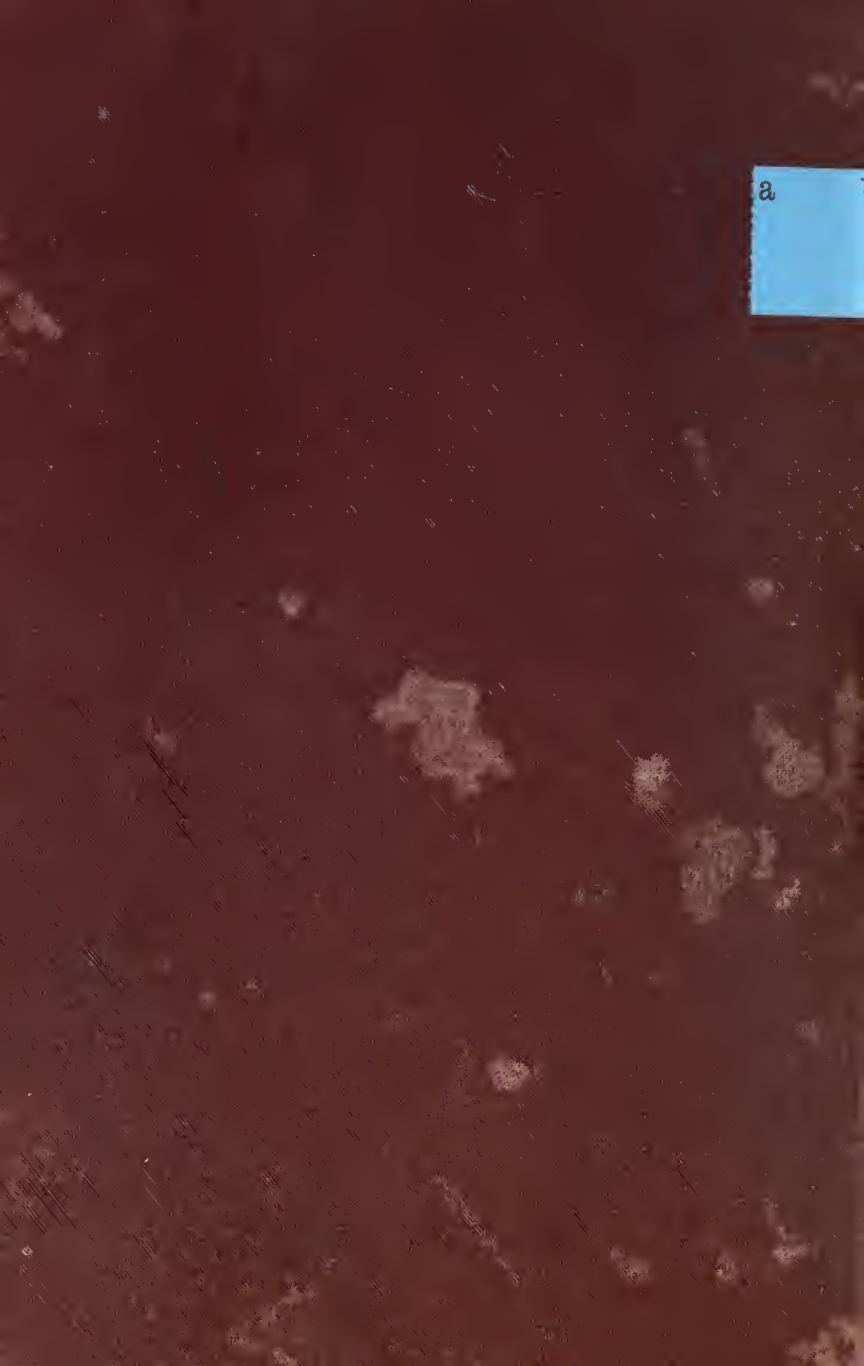
Pantomime (Hermsp) Hurricane at 336-344

" " " description 164-185

" " " 188-192

Samoan (Samoan) arrival of missionary ship

UNIVERSITY OF CALIFORNIA, LOS ANGELES

University of California
SOUTHERN REGIONAL LIBRARY FACILITY
405 Hilgard Avenue, Los Angeles, CA 90024-1388
Return this material to the library
from which it was borrowed.

UC SOUTHERN REGIONAL LIBRARY FACILITY
A 001 240 949 6